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SOME PROBLEMS OF ADMINISTRATION IN OUR CATHOLIC HIGH SCHOOLS

There have always been some problems of administration in our high schools and it may be sincerely hoped that there always will be, for problems are indigenous to progress. As a matter of fact, progress only derives from the apprehension and solution of new problems as they arise.

Mr. Chesterton has facetiously remarked that we Americans love problems but are not so keen about solutions. I should like to accept that statement as a keen observation, and immediately add that it seems to me to be true not only in fact but also in principle. In a democracy we must make some allowance for the freedom of others. We must come to a solution of problems, not only theoretically, but also practically. It is not enough that the solution of a problem be apprehended by "the best minds"; it must permeate down to the masses, and finally be adopted or rejected by the ballot.

For this reason, discussion of problems does form an integral part of their solution. It may be a tedious, inefficient and provokingly long-winded way to solve them; but that is part of the price of democracy. And it is precisely in this spirit of discussion that this paper is offered for your perusal and digestion.

Fundamentally, of course, all our problems boil down to the one all-important question, "What do we wish our high schools to do?" That widespread dissatisfaction is voiced with the whole school system of the United States, is patent. It is everywhere said that our educational system has not succeeded as it should. But it is all very easy to indict the whole system; it is not quite so easy to indict the causes. And yet, unless we correctly diagnose the affliction, we labor in vain to effect the cure.

May it not be that the causes are so all-pervading that they escape the casual eye? I am of the opinion that this is so.

The educational system of the United States has risen and grown to its present stature through years of bewildering changes in our whole national life. Let anyone above the age of forty look back and try to list the changes that have transpired and the trends that have risen and fallen in that comparatively short space of two score years. To list any one of them and show its ramifications in the life of the people would take us far beyond the scope of this paper. The important point, not to be overlooked, is that fundamental changes have occurred in our family and social life. Particularly, we are becoming more social minded. We think in larger units. The State is slowly superseding the Family. Little by little, it is assuming more and more of the obligations of the parents. We may not agree that this is a good thing. We may be actually fighting this trend. But the important point is not to overlook or ignore it.

Nor can we blithely assume that this is being done over the protests of our Catholic people. Caught in the vortex of complex economic and social whirlpools, parents are being whisked along with the current whether they wish it or not. My own personal opinion is that they are not struggling overly hard against it. Human nature is fundamentally lazy. Sloth is still one of the capital sins. And it is very comforting to have the children taken off our hands a few years earlier and kept under surveillance a few years longer. It is nice to know that Johnny or Jane will be under competent guides, who are vigilant to detect and anxious to probe the slightest defect, physical or mental.

Furthermore, many parents approach the subject with a definite inferiority complex. To them this is all bewildering; and it is done in the name of progress. They dare not resist what they do not comprehend. It may well be assumed here that parents definitely are not against the present educational trend in this country. Perhaps in some isolated cases, yes; but in the vast majority of cases, no.

Now, the problem that confronts our Catholic high school in the United States derives from this changing attitude on the part of parents as well as the assumption of more duties on the part of the state. What are we to do about it? Again the question is, "What do we expect our high schools to do?"

Almost any day one can pick up some Catholic periodical and find there a lament on the passing of the classical subjects from our schools. Not that the classical course is definitely abandoned, but that the lessening number of applicants for these subjects bodes ill for the future. Now, the classical course is an integral part of any high school curriculum, and as such it ought to be encouraged and, at times, even insisted upon. But it seems to me that the main problem that faces us here is, not how many students we can get to enter the classical course, but how many other courses we can get into the curriculum for the convenience of the pupil.

Among the important changes that have transpired, a fundamental place is held by the broadening base of education. Children are being kept in school for longer periods. Economic and social changes have sent many more children to our high schools than was the case in former years. There was a time when the Catholic high school could pride itself on a solid classical course, preparing men for advancement to higher studies in the colleges. But that day is past. Today the greater proportion of our students will not enter college, and has no intention of preparing for it. Even of those who propose to go on, many will select technical schools and not the arts course. And so, on the whole, we can well assume that the majority of those who enter our high schools do not desire the traditional course but more practical subjects.

Now, laboratories are expensive enough, but shops for these practical arts are positively prohibitive. Here is a grave problem of administration. Faced with it, many a principal is forced to see students enter the public schools. A Catholic manual training school would be a real boon, but we are far from that desired goal in almost every diocese. A city in the State of New York faced a similar problem realistically, when forced to curtail expenses; and, to a great extent, it succeeded in solving the problem. The school system arranged with local artisans—plumbers, electricians, tailors, etc.—to allow students to spend an hour or two daily under supervision either in the shops or on the job. Regular attendance was required just as for the usual class period, and regular credits were granted for the work done. Thus school shop work was superseded by supervised shop work on actual projects, and very good results were obtained.

Ours is a vast country. No one solution will be found acceptable everywhere in it. But this problem of accommodating ourselves to the pupil, instead of insisting that he accommodate himself to our curriculum, is of real importance and needs some solution to be found for it. It is to be feared that many administrators merely overlook it. Many diocesan institutions hold competitive examinations for admission, and thereby practically eliminate a large group who actually are more in need of Catholic guidance.

Of course, many a principal or supervisor will say that this is a matter of higher authority. Without doubt, their claim can be allowed. But is it not true that they personally could do more by earnest endeavor to solve the problem—by acknowledging its existence, by calling it for discussion at meetings, by discussing the advisability of outside arrangements? It seems to me that this finally simmers down to a realization of the fact that we are dealing individually with human beings—SOULS.

This I consider the second (if it be not really a continuation of the first) great problem of administration, that is, to individualize our pupils, to cease grouping them in our mind as a school or a class, and to see them somewhat as Christ saw men of His time, not as a herd or a crowd or a rabble, but as individual souls. To develop this point of view in himself and in his teachers will tax the skill and ingenuity of any principal.

It might be objected that this is primarily a problem of class procedure and not of administrative jurisdiction. But the objection betrays an attitude that should be corrected. From the administrative point of view, the child should be considered as an individual: he should not be thrown lightly into classes that happen to suit the convenience of the principal or the prefect of studies. It is again a case of fitting the curriculum to the pupil, not vice versa. It is difficult problem because it involves additional work and cooperation on the part of an already overworked teaching staff. The principal cannot hope to be able to interview and allocate all the incoming students; and for this reason he must enlist the assistance of the teachers. As a matter of fact, I feel strongly that to our teachers should be assigned a greater share in the administrative duties of the principal or supervisor. With their staff curtailed to a minimum, these latter cannot hope to attend to all the actual work that is desirable.

Teachers could be enlisted in the rôle of Student Guides; and, if they carried on their work conscientiously, the efficiency of the school would soon increase by a hundred per cent. It is the fundamental problem of viewing the pupils as individual human SOULS. Seen in this light, guidance becomes not merely an added burden but a participation in the Apostleship of Christ. To interview the pupil, to strive to fathom his strengths and his weaknesses, to encourage, to exhort, to direct; in short, to make of our high school a real ALMA MATER—this is not a new job—this is Apostleship. How many problems in discipline, in study, in emotional life might not be forestalled or lessened by such cooperation on the part of the faculty. Difficult, yes. Time consuming, yes. But if, within the hearts of our Catholic teachers, the zeal of Apostleship glows more ardent than the fire of pedagogy, then guidance will be a labor of love, helpfulness will be a source of delight, and religion will vitalize the curriculum. Religion must be the basis of ultimate success in a Catholic high school.

This leads us to a third very pressing problem of administration in our high schools—the better integration of Religion with the curriculum. Much has been said and written upon this subject, upon the failure of the class in Catechism, upon the lack of spirituality in many of our graduates, upon the lack of Catholic leadership in them, and the like. Much, too, already has been done to correct this. Many excellent courses in Christian Doctrine have made their appearance during the last few years. Sodalities have been instituted. Catholic Action is now being intensively stressed. Yet, in many of our high schools, much remains to be effected in these respects.

The urgent need of the Church today is an informed laity, a goodly portion of Catholic lay writers and leaders of thought. Accepting that most of those who enter our high schools will not get the advantages of a Catholic college education, it devolves with increasing urgency upon the secondary schools to intensify their training along religious lines. We must send forth graduates skilled, not only in the humanities, but in the knowledge and the service of God. It would be utter folly to measure the success of a Catholic high school by the amount of religious knowledge it imparts to its pupils. That knowledge must be so imparted and exemplified that it will lead its recipients to love and service,

love of God, love for the Church, and willing service—in a word, Catholic Action. If the Catholic high school fails in this, it does not attain its purpose. We might well accept as the criterion of success, not the records of accrediting agencies, but the records of the Catholic lives and achievements of our graduates.

But this intensifying of religious training and closer coordination of it with the other classroom subjects requires much thought and planning, if it is to attain the degree of success it deserves. And here again the cooperation of the faculty is a prerequisite. In fact, any extra work assumed by the high school principal in our Catholic high schools is so dependent upon extra work by the faculty also, that the question of teacher cooperation becomes a problem in itself. Teachers, I feel sure, will willingly cooperate when they see the administrative point of view. But they are human beings; they will not take upon themselves new burdens nor seek new means of increasing their spheres of influence in the school, unless they feel certain that the school superiors are sympathetic to new ideas.

In this matter of enlisting teacher cooperation I strongly favor regular faculty seminars where principal and teachers all meet upon the common level of teachers discussing their problems. This equality is essential if the principal is to avoid the impression of merely dictating commands. It might be well even to elect a chairman for each meeting in order to engender a feeling of freedom and equality. At the first session, discussion might center around our first problem stated above, "What do we expect our high school to do?" It should be agreed upon readily that, first of all, the school must come up to the requirements of the accrediting boards, or it shall cease to be a recognized school. The need of a good course of studies, of a library, of laboratories will then probably be discussed from the point of view of scholastic standing.

Here may be introduced the idea that these things are all desirable and indeed necessary; but, since our schools are Catholic schools, we need to take a different viewpoint of scholastic matters. Our task is not only to prepare youths for the happy life here in human society; our duty is preeminently to educate them for a fuller participation in the life of Grace. This is the introduction to the idea of the Apostleship of Teaching. An outline

of the work that should be accomplished by a Catholic high school is then in order.

The approach to the pupil as an individual can be insinuated easily in the light of the dignity of the human soul. The teacher can more readily see the task in the light of the ultimate objectives of education, instead of as a purveyor of facts of knowledge. I think it will be a peculiar teacher in a Catholic high school who can reject participation in the work of administration, when placed upon this basis.

In using the phrase, "participation in the work of administration," I mean exactly that. The cooperation of the teaching staff in this matter of religious training and guidance should be considered as a part of the administrative work assigned to individual members of the faculty. In this capacity they should be left pretty much to their own devices and initiative. Of course, minimum norms of procedure are inevitable, but, beyond these, the less interference the better. Teachers should be backed to the limit by higher authority. And discrepancies in technique or good judgment can be ironed out at the faculty seminars, where the combined moral force of the entire faculty should serve as a corrective to hare-brained proposals or procedure.

Great stress has been laid on this idea of faculty seminar because, in my opinion, it is very important in our Catholic schools to enlist the enthusiastic support of the teachers. Our administrative offices are so badly understaffed, as a rule, that it is imperative to enlist teacher cooperation, if we expect to broaden our field of usefulness to the Catholic pupil. On the other hand, our teachers are usually Religious or Priests. In one case, they may act solely through obedience and lack the initiative necessary for the successful cooperation in administrative work. In the other, too great a share of initiative may be encountered to the detriment of the plan as a whole. The faculty seminar, properly handled, should serve in the first case as the efficient magneto; in the second, as a vigilant governor.

With faculty cooperation, the principal and supervisor will find added courage to face changing problems as they arise, to bring them to the attention of the teachers, and to seek further assistance in pushing forward the outposts of Catholic educational service. Naturally, this will not end all problems. Many

an administrative office is closed to new suggestions, darkened against the entrance of the light of new problems by almost insurmountable preoccupation with the very necessities of scholastic existence—interest payments, amortization of debts, proper library and laboratory facilities, and a sufficient staff of teachers to handle the bare minimum of curriculum requirements.

To such, the additional burden of classes necessary to take care of the more practical courses is out of the question. Face to face with an already overburdened faculty, he will hesitate to bring up the question of giving individual attention and guidance to the pupils. The course in Religion will almost inevitably suffer for the same reason. And yet, it seems that even here the faculty seminar would be able to accomplish much that has been unsuspected hitherto. It costs little but added effort to individualize the teaching process; tutoring is not required, but more individual attention to the needs and the reasons for the shortcomings of backward pupils will not be very difficult. The eyes or the ears, the heart or the lungs may explain many difficulties and apparent dullness. Sympathetic guidance may counteract sinister home conditions. Surely these are desirable goals for any Catholic teacher.

Certainly, Religion should receive intensive cultivation in all our Catholic schools. It is the very *raison d'être*. Not only should the actual study of Christian Doctrine be highly developed, but personal piety should be inculcated. Sodalties are desirable. Regular attendance at Mass and the Sacraments should be encouraged; opportunity should be offered for attendance. Catholic Action of some sort should be entered into. In short, the whole atmosphere of the Catholic schools should be one of devotional Catholicism.

It will repay the principals of our Catholic high schools to spend some time in serious consideration of these particular problems. Other preoccupations may seem to be of greater importance, but only let us ask ourselves in all fairness, "For what purpose does this Catholic high school exist?" All other things must be subsidiary to the *Catholic* education of the pupils. It is then preposterous to expend our energies in the physical equipment of the school, and to leave undone the one task necessary. The principal and supervisor must first convince themselves that the school exists for the pupil, not the pupil for the school; that

Religion is of greatest importance in our Catholic schools and therefore needs special consideration and closer integration with the whole discipline of the school. Then they must strive to educate and stimulate the teachers along the same lines.

The solutions of these few problems—if solution ever be reached—will not be a panacea for all the worries inherent in the job of administration. Problems will continually be with us; at least, it is to be hoped that they will. For when the Catholic high school principal finds he has no problems facing him, it is probably time to face the problem of finding his successor.

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CHANGING EMPHASES IN MENTAL HEALTH PROGRAMS

The concept of mental health is nothing new. Its evolution comes down from the teachings of the ancient philosopher on "know thyself" to the plea of the modern psychiatrist for recognition of the whole personality. Underlying the most widely separated approaches, there is a real uniformity of purpose embodied in the attempt to define and make effective for the individual "a positive program for life well lived." The objective remains always the same, this is the adjustment of the individual to his own human problems and to the society of which he is a member. The differences are differences of procedure, not of purpose. Through an analysis of these procedures can be traced the changing emphases which have characterized the development of organized mental health programs in this country. The scientific approach to the objective of mental health is to be found in mental hygiene, which may be defined as the branch of science that relates to the preservation and improvement of mental health both in the individual and the community.

The beginnings of organized work in mental hygiene are bound up with the life story of Clifford Beers, a Yale graduate, who in 1900, suffered a mental breakdown and spent three years in public and private institutions for the insane. When he was released in 1903 and "reentered the world of men," the memory of his experiences remained with him. He saw, in those experiences, a possible means of helping others who were victims of similar maladies. He saw his own perverted mental processes in relation to the misinterpretations to which they gave rise. He understood the reactions they brought from relatives and friends as well as from the untrained attendants who, so often, made up the hospital staff. He saw beyond the details of his own sufferings to the constructive possibilities that existed if he could reach a public too little concerned about the care that was given the mentally ill.

It was in an attempt to reach this public that he re-lived his life story in "*A Mind That Found Itself*"—" . . . the book that outlined the problem so clearly as to catch the vision of the human race." This epoch-making book, first published in 1908 had, by 1934 gone through twenty-one printings, plus, in 1935,

an additional anniversary edition. As a result of it, the Connecticut Society for Mental Hygiene was formed. The objectives of the Society, as outlined by the founders, included programs for the conservation of mental health and the prevention of nervous and mental disorders. They, however, directed their immediate activities toward improving standards of care in institutions for the mentally diseased and in gathering necessary information on prevailing conditions within those institutions.

The first meeting of the group, held in May, 1908, was attended by fourteen individuals who had responded to the personal appeal of Mr. Beers. By the following month the Society boasted of a membership of one hundred and five persons and had progressed to the point of adopting a constitution. Impressive as these developments were, however, they proved to be only a beginning, for in 1909 Mr. Beers moved on to a larger field and organized the National Committee for Mental Hygiene. It is in the work of this Committee, from its inception in 1908 to the present, that we are able to trace "changing emphases" in programs of mental health.

Viewed in the light of objectives these may be considered in terms of three outstanding phases. Starting with the *curative* idea, aimed at the correction of physical abuses prevalent in institutions, the committee launched into a *preventive* program which was overshadowed only by the emergencies of a world war. It then progressed through a period of construction into the distinctly *educational* phase which characterizes its work today. A brief review of the events peculiar to each phase of the development may serve to clarify the idea of changing emphases.

During the first period of its existence, which dates from 1909 to 1917, the work of the committee was concentrated on a program directed toward the "cure" of the unhealthful conditions that existed within institutions caring for the mentally ill. Intelligent development along this line necessitated, at the outset, the collection of specific data on the incidence of mental disease with a view to determining just what percentage of the population was so afflicted. It was necessary, also, to study existing legislation as well as actual conditions within individual institutions. A second part of the program embraced plans for informing the

public as to problems in the field and enlisting public support of remedial measures.

One of the earliest projects developed during this period was an investigation, in 1913, of the care of the insane in the State of Wisconsin. Eighteen institutions were surveyed and a study was made of state legislation affecting the mentally ill. Perhaps the outstanding contribution from such a piece of work came in the general interest aroused by its results. The Wisconsin Board of Control incorporated several of the committee's recommendations into its policies. Following this, the State University appointed a professor of psychiatry to direct the scientific work of the state hospitals and to initiate mental hygiene extension activities within the University itself.

The idea of careful and unbiased investigation of public institutions caring for the mentally ill extended rapidly to other states. Subsequent surveys uncovered deplorable conditions in which mentally sick men and women were sent to almshouses where various forms of mechanical restraint, such as the strait-jacket, constituted the only type of care given them. Attendants were generally men and women of no professional training or capacity. Revelations of this kind inevitably resulted in remedial legislation on the part of the states and by 1915 such work had become a major part of the committee's program. Gradually the committee reached a position in which it could expand its sphere of activity so that attention was no longer concentrated exclusively on the problems of the mentally ill but extended to the mentally defective groups as well. In 1916, the governors or legislators of sixteen states requested studies of this kind. In 1917 the first clinical study of the psychopathology of crime was made by Dr. Bernard Glueck at Sing-Sing.

While these special projects were being initiated, education of the public was also given attention, for the committee was faced with the problem of interpretation as well as of investigation. This was done largely through the press in terms of magazine and newspaper articles, and in lectures before diversified groups in various parts of the country. The nucleus of a library was established at the national headquarters covering some thirteen hundred references to specific topics in mental hygiene. By 1914 the reference service had become so popular that the committee

engaged an experienced librarian. Another step in the publicity program came in the preparation of the first comprehensive mental hygiene exhibit which was shown in Washington in 1912 at the Fifteenth International Congress on Hygiene and Demography. Finally, as a climax to the work of the period, the committee published, in 1917, the first issue of the quarterly magazine known as *Mental Hygiene*.

Dr. Pratt, summarizing the achievements of this first period, points out that, as a result of the emphasis placed on a curative program, ". . . the technical and the humanitarian treatment of the insane had undergone more improvement than in any previous century. For the first time in the history of the United States, a body of *factual* knowledge with regard to these problems was available." This knowledge was focused consistently on the remedial idea in such a way as to correlate the work of institutional study, education of the public and proposed reforms.

At the beginning of the second period of its history, the committee was ready to shift from this reform motive and was eager to launch a program having as its aim the *prevention* of mental disorders. It is significant that, from this point on, mental "disorder" rather than mental "disease" became the focal point of activity. Many of the facts uncovered in the course of earlier work had pointed to the need for such a change. It was essential that attention should be directed, not only to the population of institutions but to the individuals who make up that population. It was also essential that the desire to improve environmental conditions be accompanied by the desire to make those conditions unnecessary whenever possible—to prevent people from needing institutional care. Thus the attention given to the treatment and prevention of mental "disease" was balanced by a similar attention to mental "disorder" and its treatment and prevention. This consequent change marks the shift of emphasis that characterizes the second development in mental health programs.

The entrance of the United States into the World War forced the committee to abandon, temporarily, the immediate development of this preventive program and assume, instead, the series of war activities in which it was engaged from 1917 to 1920. These activities were carried on by a "war-work committee"

organized to meet the problems of mental and nervous disease among army and navy men. Such a program necessitated, among other developments, the establishment of neuropsychiatric wards in base and general hospitals as well as the organization of psychiatric clinics in all military prisons. The entire program was so extensive that Dr. Pratt says of it "in every medical activity of the army at home the National Committee for Mental Hygiene assisted in the solution of the problems of mental disease."

Fortunately, however, even in the face of such demands as these, the committee was able to continue some of the work for which it had been preparing since its earliest days. Late in 1918, with the release of many psychiatrists from military service, it was possible to resume the work already begun in the field of mental deficiency. This was confined, during these years, to surveys within the field; to the task of making available to various organizations and institutions information on legislation; to the furthering of training programs for the feeble-minded both in institutions and in the community; to the inauguration of newer methods of treatment and to the establishment of "Special Classes" for retarded children in public schools.

Besides this, the committee joined with the American Psychiatric Association in the formulation of a new standard classification of mental disease and mental defect which was eventually adopted by virtually every institution in the country. The primary purpose of such a classification was to make possible the gathering and compilation of uniform statistics, and in 1918 two important research projects were undertaken—a study of comparative statistics in state hospitals and a study of the status of mental disease in twelve states.

At this point, the committee was free, without losing sight of the primary objectives of humane and scientific care of the mentally disordered, to turn its attention to the less obvious indications of emotional maladjustment which manifest themselves in juvenile delinquency and, finally, to the even slighter maladjustments that come to light in the school and the nursery as behavior problems. Between 1921 and 1926 the child-guidance-clinic program constituted the greatest single activity in preventive work. Through an appropriation from the Commonwealth Fund, a division on the Prevention of Delinquency

was created and attacked the problem of correlating the technical knowledge of the psychiatrist, the psychiatric social worker and the psychologist in the study and correction of behavior problems in children.

The program was carried out in a five-year demonstration plan, the distinct aim of which was to consolidate and integrate all the separate studies of the child (mental, physical, psychiatric, social) into an interpretation of conduct and behavior with special stress on delinquency trends. The original plan involved the establishment of clinics in connection with juvenile courts (following the pioneer work of Dr. William Healy at the juvenile Court in Chicago and later at the Judge Baker Foundation in Boston) to deal only with the children who came to the attention of these courts. Within the space of a year, however, it was obvious that preventive work, to be effective, must begin before the child reached the court. To meet the child at the earliest possible period involved a systematic coordination with established social agencies. Clinics were set up, as community projects, in St. Louis, Los Angeles, Minneapolis, St. Paul, Dallas, Cleveland, and Philadelphia, and in each city met with remarkable success.

This five-year demonstration program culminated in the establishment, in 1927, of the Institute for Child Guidance in New York City by the Commonwealth Fund. The technical work of the clinics became centered in the Institute, which functioned as a training center for psychologists, psychiatrists, and social workers. It also conducted a clinic for the handling of cases of emotional maladjustment in children with a view to preventing later serious behavior difficulties. Its most important work, however, was in the fields of research and teaching. Here both theory and practice were coordinated and the separate findings of individual specialists were correlated, evaluated and directed toward the preventive program which engaged all mental hygiene groups during this time.

The development of the work of the Institute, with its recognition of the importance of teaching and research, brought with it plans for the formal education of both lay and professional groups in mental hygiene principles. Out of the extension of such plans came the *educational* phase of the committee's program which constitutes again a change of emphasis.

This educational program was built on a recognition of the fact that real prevention of mental maladjustment can be achieved only through an understanding of what that maladjustment involves, what causes it and what can be done in a positive way to meet the situations that precipitate it as well as the ones that result from it. If such basic information and interpretation of principles could be incorporated into our entire educational system and extended beyond it to as many people as possible, then mental hygiene could become more than curative and more than preventive. It could become "a positive socializing force."

In the hope of extending its program in this way, the National Committee entered the field of formal education. Mental Health programs were incorporated into the school system and the resulting activities were designed to meet the needs of every age group from preschool to college levels. These activities necessarily embraced work with various individuals associated with academic systems such as parents, faculty members, members of allied professions, and the general public. In reaching such varied groups, mental hygiene, as a scientific approach to mental health, found its place in the educational program of both the child and the adult.

The work with children began in the nursery school and was continued in the grade and high school. It has been, from the beginning, triangular in nature in that it embraces child, teacher and parent. In the typical nursery school, for example, we find parents playing the rôle of students not visitors. They observe school procedures, hold discussion meetings with each other as well as with the school personnel and are given an opportunity to know their children in the school setting. They are taught the basic principles of mental health and are encouraged to give conscious thought to the significance of personality development in the young child. They learn, consequently, to recognize the situations from which behavior difficulties and maladjustments arise as well as the ways in which these difficulties and maladjustments can be avoided.

In grade and high schools the same basic ideas and aims become effective in a slightly different way. Parent-Teacher associations continue their efforts toward the creation of a certain equality of relationship between the teacher and the father and

mother of the child who is a mutual charge. Parent education programs extend beyond their original purpose of education for parents to education for parenthood. In addition, definite machinery is set up within the school system to meet the mental and emotional needs of both normal and "problem" children.

This machinery has varied from the set-up which includes the addition to the school staff of a single worker to the more elaborate programs involving the school system as a whole. In some cases a single worker is employed to deal with the personality difficulties and handicaps of the normal child and the behavior issues that would never be referred to a psychiatric clinic. Such a worker is in a position to maintain frequent and early contact with child, teacher and parent and weave what she learns into successful mental therapy.

The more comprehensive set-up involving the school system as a whole may be illustrated by the program of the Winnetka (Ill.) Public Schools. The mental hygiene activities there deal with children, teachers and parents. The work with children consists of an advisory service, in which the psychiatrist maintains informal contact with all children by weekly visits to class rooms and talks with parents and teachers, and the full case study of the individual child, which is analagous to that of any child-guidance clinic. The work with teachers includes regular classes in mental hygiene, the indirect instruction that comes through conference and the professional help which the psychiatrist offers the teacher on personal problems. In its work with parents, occasional classes are conducted and "within reasonable limits there is psychotherapy for the parent of the child whose behavior problem results from the parents' need for such treatment."

Work with college groups has of necessity, followed a different trend. Here there is concern for the normal young person of average intelligence who has attained a certain status in the academic world and who has reached (at least chronologically) an age where he should be assuming responsibility for the solution of his own problems. Very often, however, if these problems are emotional and nonintellectual the college student is not equal to such responsibility and needs help and guidance from the educational institution of which he is a member. With such considerations in mind, many colleges have inaugurated

mental hygiene programs ranging from the incorporation into the curriculum of single formal courses in principles to the more elaborate diagnostic, preventive and advisory services of the large institutions.

In following the first mentioned plan of formal instruction, the fundamentals of mental hygiene are presented, either in definitely organized separate courses, or as a part of already established courses in psychology and related fields. The chief difficulty, in either case, concerns itself with content and scope. Such authorities as Harrington, Blanton, and Emery show a certain uniformity in their outline of fundamental material but differ somewhat in regard to methods of approach, presentation and the extent to which the material should be developed with the average college group.

Dr. Harrington recommends that such instruction be limited to information concerning the normal mind and its workings, the principles of psychopathology and the basic principles of mental hygiene. Dr. Blanton would, on the other hand, include a section on the anatomical and physiological basis of behavior as well as the life history of the student, using this life history material later in personal interview and discussion. Dr. Emery, outlining a somewhat different approach, feels that there are two general types of content which should be available to the undergraduate or professional school student:

1. A critical orientation with respect to the social and physiological nature of man and the dynamics of human behavior and human interrelationships;
2. A critical orientation with respect to those social problems which arise on the basis of mental and emotional disturbances and the instruments with which society has attempted to meet them.

The second type of program is the more comprehensive and, at the same time, the more limited one which includes diagnostic, preventive, and advisory services with formal instruction as a supplementary issue. Such programs demand adequate and thoroughly trained personnel and equipment. They include provisions for physical, mental, and psychiatric examinations, and proceed on the assumption that every student has, or is likely to have, problems needing this type of professional assistance. Limitations come in the particular problem of securing and

financing a professional staff, as well as in the more general one of obtaining necessary cooperation from administration, faculty and student body.

Educational work with lay groups can perhaps best be demonstrated in the activities of such an organization as the Illinois Society for Mental Hygiene which celebrated the twenty-fifth anniversary of its founding in December, 1935. Like the work of the National Committee, that of the Illinois Society embraces programs that stress, as the need arises, curative, preventive or educational developments. At present its educational program deserves special consideration.

The society has been sponsoring, in this connection, a series of lectures on the mental health problems of the adult with particular reference to those arising from unemployment and economic insecurity. These lectures reach public audiences, both directly and over the radio. They are given before clubs, parent-teacher groups, emergency relief workers, clients of relief agencies, camp counselors and, in 1935, were offered to workers in two governmental projects. The society also maintains a library, including circulation privileges as well as special reference and bibliography services. It publishes monthly, except in the summer quarter, a *Mental Hygiene Bulletin*.

Through these educational efforts with the public as a whole, the advisory services which the society offers to individuals have grown and become a major part of its program. During 1935, eight hundred and thirty-three individuals sought information on professional resources, institutional facilities and mental hygiene activities. Among this number there were many who asked advice on personal problems of mental health. In her annual report for 1935 the General Director stated that many of these individuals approached the society with a vague idea that they needed some kind of psychiatric help but they did not understand the nature of that help nor where it might be secured. Much time and effort went into explaining such questions as these and undoubtedly this is one of the most valuable developments of the society in its efforts to promote positive mental health.

Thus present-day scientific work is centered in educational programs. Those who are engaged in this work emphasize the constructive possibilities that it offers for the intelligent training

of both adult and child. They recognize the fact that whatever forms these programs take—whether they are embodied in the college course, the diagnostic clinic or the popular lecture—there is always the need for continued formulation and interpretation of basic principles.

The recognition of this need for further interpretation points to another change of emphasis. Our programs in the future should be directed toward bringing about the individual's conscious acceptance of mental health as the integration of all the forces that make for his own personal and social effectiveness. This acceptance implies more than knowledge of principles or perfection of methods as these are seen in our formal educational work. It implies an understanding of the life situations which constitute mental hazards and the processes by which these hazards can be met. It requires, on the part of the individual, a sense of security in his own ability to cope with the problems that accompany these situations.

Many of these problems have their origin in a social order that is characterized by constant change, by complexity and by uncertainty as they merge into insecurity. The attainment of positive mental health requires the ability to meet such change through adaptability, to dispel complexity through insight and to balance uncertainty with stability. Each of these processes offers a means by which the individual can adjust to the difficulties of group life, can interpret them and can arrive at the conviction that he is capable of solving them. It is through this conviction that he works toward security.

Present programs have placed much emphasis on this question of security and its role in human affairs. They stress, constantly, the need for it and consider it basic to positive mental health. Dynamic psychology sees, in the search for it (whether physical, economic or emotional) one of the most powerful of human drives. Child psychology stresses its importance for the growing boy and girl. Mental hygienists describe, in positive terms, what it means to feel secure. They claim that, to achieve it, the individual must develop at least two convictions—that he is a person of value to others and that he belongs to and is accepted by the social groups of which he is a part. Finally, psychiatric literature conceives of this same security as the expression, not only of this feeling of belonging and of being accepted by others,

but as a further expression of the individual's own acceptance of himself.

These same programs need, at this point, to develop further the positive concept of security, what it is and how it may be attained. They need to interpret the basic fact that security, in the face of complex life situations, can come only when the individual sees those situations not as ends in themselves but as means to a higher end. Viewed in this way they become channels through which life can be oriented in a personal relationship with a personal God. It is in this relationship that the individual finds basic security through the realization of "belonging" and of "being accepted" not only by the external world and the world of self but by the God Who created both. In the words of a well known psychiatrist ". . . we feel that our relationship in our religious life contains just this factor—security in the feeling that God cares for us because of *who* we are, that each of us is of particular value to Him regardless of what he has. . . ." We can, in other words, experience security in its widest sense only through the acceptance of self as it constitutes acknowledgment of His acceptance of us. Such interpretation is worthy of greater emphasis in the mental health programs of the future.

MARY J. McCORMICK.

PIONEER IRISH EDUCATORS IN TENNESSEE

Tennessee was largely settled by colonists from North Carolina and Virginia with a considerable number of migrants from Maryland, at least into Hickman County, about 1815. In blood, a large percentage of these pioneers were of Scotch-Irish stock long resident in the older colony-states; and in creed they were apt to be Presbyterians, Baptists and Methodists rather than anything else.¹ Quite naturally, there were men of other races and religious professions, but the bulk of the settlers were not racially conscious nor especially orthodox in a creedal way. If one may judge from names rather than creedal professions, or the lack thereof, Celtic Irish people found their way to the Tennessee wilderness in respectable numbers. In the early days, education was a subject of less interest than the practical labor of clearing the lands of forests and Indians even among settlers who had some tincture of schooling in their native Virginia or North Carolina. Yet it is said that most of these early arrivals could read and write although there were few books, even Bibles, in their cabins and few teachers in their midst outside of an occasional preacher who gave cursory lessons or established a log-cabin school in conjunction with his church. Still as ever on the frontier, pioneers were endowed with common sense and useful information together with individual self-assurance.²

¹ There has been practically nothing done on the Irish element and little on the Catholic Church in Tennessee, though a worthy doctoral dissertation might be written on these subjects properly combined. See A. C. Holt "Economic and Social Beginnings of Tennessee" in *Tennessee Historical Magazine*, Jan., 1922, 255, and April, 1924, 56f.; Joseph H. Borum, *Biographical Sketches of Tennessee Baptist Ministers* (1880), for at least a score of Irish named elders. For some Irish Methodists, see O. F. Vedder, *History of the City of Memphis* (1888), II, 125f., III, 39. In the *Biographical Directory of the American Congress* (1928) will be found the following natives of Tennessee in Congress: Henry Wharton Conway, delegate from Arkansas; James Daugherty from Missouri; William Fitzgerald from Tennessee; William Kelly, Senator from Alabama; John E. McCall from Tennessee; Felix McConnell from Alabama; William McFarland from Tennessee; James Mullins from Tennessee; Everett Jerome Murphy from Illinois; Peter Connelly Pritchard, Senator from North Carolina; James B. Reynolds, native of Antrim, Ireland, and Congressman from Tennessee; and John Knight Shields, Senator from Tennessee.

² See, H. M. Doak, "The Development of Education in Tennessee" in *American Historical Magazine* 8(1903), 64-90, an excellent article upon which I have drawn throughout this paper; J. G. M. Ramsay, *Annals of Tennessee* (1926), in which chapter VIII deals with education; John P. Hale, *Trans-Allegheny Pioneers* (1931); A. P. Whitaker, "Public School System of Tennessee," *Tennessee Historical Magazine*, March, 1916.

The earliest recognized school in the state was Martin Academy (1783), named in honor of Governor Alexander Martin of North Carolina, later Washington College (1795), near Jonesborough at Salem Church under the supervision of the Reverend Samuel Doak (1749-1829), a native of Augusta County, Virginia, to which his parents, Samuel and Jane (Mitchell) Doak, had immigrated from the North of Ireland. As a graduate of Augusta College, later Liberty Hall (Washington and Lee College), and of the College of New Jersey (Princeton) under the patriotic Presbyterian rector, Dr. John Witherspoon, a tutor in Hampden-Sydney College, and a licensed Presbyterian minister, Doak came to Tennessee with a reputation for imperious orthodoxy and scholarship and commanded respect for the academy which he administered until 1818, when he and his son founded Tusculum Academy, a classical school in Greene County, where he taught until his death.³

About the time that Dr. Doak had established his academy, there were several lesser teachers of Irish names and antecedents, possibly remote, as Captain Barrett of Sullivan County, a veteran of the Revolution, as Samuel Carrick of Knoxville, or as Andrew Erwin, James Mulherin and James Menees who successively taught in a cabin-school in the settlement of Nashville.⁴ The life of a teacher in his cabin hard by a spring in a clearing in the primeval woods was not without excitement judging from the career of John Hulett, reputed to be the first master in Hickman County, who kept a fowling piece at hand so as to hunt on his way back and forth from school and who later killed a man in self-defence, it would seem from the opinion of his neighbors. George Hamilton, a teacher at Bledsoe's Lick in Sumner County, was wounded by an Indian, and two of the Bledsoe children were murdered by Indians on their way from school.⁵ This was only in accord with life and law on the frontier, and school-

³Robert H. White, *Development of the Tennessee State Educational Organization* (1929), 8,10; Lucius S. Merriam, *Higher Education in Tennessee* (1893), 226f.; Samuel C. Williams, *History of the Lost State of Franklin* (1924), 309; James Phelan, *History of Tennessee* (1889), 233; C. W. Heiskell (ed.) *Pioneer Presbyterianism in Tennessee* (1898), 41f.; John Allison, *Dropped Stitches in Tennessee History* (1897), 24f.

⁴Williams, *op. cit.*, 271; Lizzie P. Elliott, *Early History of Nashville* (1911), 228; William Rule (ed.), *Standard History of Knoxville, Tennessee* (1900), 80.

⁵Jay G. Cisko, *Historic Sumner County* (1909), 30, 98; W. J. and D. L. Spence, *A History of Hickman County* (1900), ch. III, 52f.

cabins continued to be raised by neighborhood-bees for the use of teachers and itinerant preachers or youths preparing for the ministry.

In 1785, an act of the General Assembly of North Carolina promoted education in the Cumberland settlements by granting two hundred and forty acres of land, tax-free for ninety-nine years, to Davidson Academy, later Cumberland College and still later the University of Nashville (1826), fathered by General Robertson. Rapid progress was made under the presidency (1786-1809) of Rev. Thomas B. Craighead, the son of an Ulsterite Presbyterian family, despite later suspicions of his orthodoxy in dissensions between liberals and conservatives. And among its supporters and promoters during the presidency of the Rev. Dr. Philip Lindsley (1835-1850) were men of Scotch-Irish and Irish names like Jennings, Berry, Roane, McNairy, McGavock, Cannon and Carroll. At one time George McGehee was a professor of mathematics and natural philosophy and John A. McEwen was a tutor—probably both men of the Presbyterian profession.⁶ In 1794, the territorial legislature chartered Blount College, later the University of Tennessee, at Knoxville, over which there presided Samuel Carrick, the old minister-teacher of Pennsylvania Irish stock, who was noted as "liberal, tolerant and refined." Blount College was described as non-sectarian as it admitted students of all denominations on equal terms, and presumably there was no official test for teachers. The first president of the university was Thomas William Humes (1815-1892), a merchant, editor, Episcopalian minister, and son of worthy parents from Armagh.⁷ The bill in the legislature to charter Greenville College (1795) was presented by James White, of that Catholic family which distinguished itself in Philadelphia, Tennessee and Louisiana;⁸ and the college was presided over by Hezekiah Balch, another minister of Ulsterite stock.

⁶ Merriam, *op. cit.*, 20f., 31; Charles E. Robert, *Nashville and Her Trade* (1870), 414f.; Elliott, *op. cit.*, 228f.; Phelan, *Tennessee*, 234.

⁷ White, *op. cit.*, 9; D.A.B. 9(1931), 367, 228f.

⁸ *Records of the American Catholic Historical Society of Philadelphia*, 15(1904), 433f. Dr. James White (1749-1809), a graduate from St. Omers, left Philadelphia for North Carolina from which he was a delegate in Congress as he later was from Tennessee. His son was Edward Douglas White (1795-1847), a native of Nashville and Congressman from Louisiana. His son was the late Chief Justice of the United States Supreme Court. *Biog. Directory of Congress*, 1689, 1691.

Other colleges were founded in rapid succession, and in numbers too great for the sparsely-settled community to maintain standards of reasonable educational efficiency. Denominationalism, which fathered many schools, prevented the rise of an outstanding institution. Maryville College was established (1818) by Isaac Anderson, a minister from Virginia, whose father was an immigrant from Ulster; but there was difficulty in obtaining a charter for its theological division because of the conflict between Methodists and the two branches of Presbyterianism.⁹ The Cumberland Presbyterians founded Cumberland College (1842), of which the Rev. Dr. B. W. McDonnold was rector, and Bethany College, which was presided over by the Rev. J. M. Roach.¹⁰ As might be anticipated, the Masonic University (1850), later Stewart College, was another Scotch-Irish foundation with such distinguished presidents as William M. Stewart and R. B. McMullen.¹¹ In Methodist Central College (1858), later Vanderbilt University, John S. Brien was a trustee and John P. Ford was a professor, while that sturdy sectarian, Bishop H. N. McTyeire, brought about its revival after the Civil War.¹²

The subject of education was not mentioned in the state constitution; but as a result of a compromise between the states of North Carolina and Tennessee and the Federal Government, Congress, in 1806, granted 100,000 acres of land for the benefit of the two colleges, 100,000 acres to aid five county academies, and a section of land in every township for common schools.¹³ Lands were leased or sold at a dollar or two per acre, and in the second decade of the nineteenth century the various counties established a system of school commissioners, who in accordance with an act of 1823 were directed to employ teachers, build schoolhouses, and educate the poor free of charge. In 1836, the position of state superintendent was created with Robert H. McEwen as the first occupant to the detriment of his reputation and to the loss of a hundred thousand dollars of the school fund.¹⁴

⁹ Merriam, *op. cit.*, 231. See S. T. Wilson, *A Century of Maryville College* (1919).

¹⁰ Merriam, *op. cit.*, 186f.

¹¹ *Ibid.*, 214f.

¹² *Ibid.*, 107f.

¹³ Phelan, *op. cit.*, 235.

¹⁴ "Diaries of S. H. Laughlin" in *Tennessee Historical Magazine*, Mar. 1916, 59.

The law was repealed about 1842 and the duties devolved upon the treasurer. In 1848, strangely enough the president and board of directors of the Bank of Tennessee were made the board of commissioners for the common schools. In 1850 a tax was levied for school purposes as the proceeds from the land grants were largely dissipated. A year later, an act of the legislature authorized the employment of women teachers, and in 1854 the state had a fairly well established school system, at least on paper, despite slavery and the scattered character of the population. In the larger towns, schools were properly established under superintendents who were preachers by professional training. Sentiment for public schools, no longer pauper schools, was fostered by criticism in the press of the patronage of northern colleges and schools by Tennessee families lest their children be indoctrinated with abolitionism and northern sectionalism.¹⁵

In Hickman County, there were a few Irish teachers: Dr. Joseph Shields, who had been educated at Edinburgh University, came about 1831 and was regarded as a fine mathematician and a stern disciplinarian; Robert E. C. Dougherty, who had a fine record as a teacher and as a member of the legislature; Arthur Russell, an Irishman, who taught school for some years at Sugar Creek; Monroe Rogers and John Nolan, a Methodist preacher, who were also well-known teachers in eighth and tenth school districts.¹⁶ J. J. Keyes was an early preceptor of Nashville. In Purdy, McNairy County, there were such teachers as Andrew Conner and Andrew McKee; at the Baptist settlement of Cypress there was Daniel Griffin, and at various places in the county Wilson McMahan and Rachel Halpin taught schools.¹⁷ In 1839, the Rev. Abner Kilpatrick became president of the Academy of Clarksville.¹⁸ In Sumner County, Dr. Redmond D. Barry, Judge Thomas Barry and Senator W. V. Barry were prominent figures who may have turned an early hand at teaching until more respectable labors were found.¹⁹ Alexander Doran, a soldier of the Revolution, a Presbyterian, and son of Alexander Doran (1760-1814), an Irishman, who came to Virginia on the eve of

¹⁵ J. M. Keating, *History of the City of Memphis* (1888), 1299f.

¹⁶ Spence, *Hickman County*, 245, 297.

¹⁷ Marcus J. Wright, *Reminiscences of the Early Settlement and Early Settlers of McNairy County* (1882), 1-19; Robert *op. cit.*, 412.

¹⁸ W. P. Titus, *Picturesque Clarksville* (1887), 171.

¹⁹ Cisco, *op. cit.*

the Revolution, was a founder of Duffield Academy in 1817.²⁰ A rather famous pedagogue was Isaac Murphy (1802-1882), who was born near Pittsburgh to Hugh and Jane Murphy and who taught school on his arrival in Tennessee in preparation for a distinguished career as an educator in Arkansas, the director of Huntsville Female Academy (1854-), a state senator, an opponent of secession, a Unionist soldier, and a governor of Arkansas.²¹

In Memphis, the outstanding school before the establishment of the public system was that kept by Eugene Magevney (1798-1873), a "well-known and excellent Irish gentleman and scholar."²² Born in Fermanagh, Ireland, Magevney studied for the priesthood but turned to teaching as a profession. Emigrating to Philadelphia, he found employment as a bookkeeper and finally migrated to Memphis (1833). Here he married a native of his own Fermanagh and established his home and school which served as the first Mass-house until a score of Catholics were given a resident priest and constructed St. Peter's Church. According to the local annalist, his popular school "embraced among its pupils a large number of boys who in after life became prominent and useful citizens of Memphis, and others who wandered elsewhere and made themselves likewise conspicuous." As Memphis was still a primitive village, "for several years after it was opened as a schoolhouse, the primitive forest remained around it, and sometimes the whoop of a passing Indian was heard by the children gathered within its walls." Magevney was an ardent promoter of free public schools and served as an advisor to Col. J. W. A. Pettit, the first superintendent of schools (1848-). Within the next decade, Memphis employed a number of teachers who bore Irish names, as should be expected in a town which was attracting its share of immigrants: Mrs. Boyd Cochran, Creighton, Margaret Doyle, Carroll, Kilpatrick,

²⁰ See an account of Dorans, Donnelly's, and Butlers (Robert, born Dublin 1759-1832), distinguished intermarried families of Tennessee whose original forbearers came from Ireland on the eve of the Revolution and settled in Virginia or Maryland. *Chattanooga Sunday Times*, Dec. 29, 1935.

²¹ *D.A.B.*, 13(1934), 352.

²² Vedder, *Memphis*, II, 142, III, 41; V. F. O'Daniel, *The Father of the Church in Tennessee*, Rt. Rev. Richard Pius Miles, O.P. (1926), 335, 400, 502. Magevney left a married daughter and a daughter known in religion as Mother M. Rose, O.P. His estate was settled by the Supreme Court of Tennessee in 1933. *New York Times*, Dec. 10, 1933.

F. P. McGehee and I. Walsh. And the first elective school board (1856) counted men like Frank Fealy, Michael Gavin, Hiram Connell, Dr. Larkin, and Michael Burke.²³

Catholic education naturally developed very slowly in a state where Catholic individuals were scattered and unknown or lost to the faith and where the early Irish colony at Knoxville had disappeared and the bridge-builders of Memphis with their church of the 1820's had passed on to other public works.²⁴ As late as 1836, there was no resident priest in Tennessee, and rare had been the ministrations at Catholic homes of missionaries from inaccessible Kentucky. In 1838, when Bishop Richard Pius Miles, O.P., took over the see of Nashville, he found about three hundred scattered Catholics, no ten being located in the same town. Collins D. Elliott's famous Nashville Female Academy was strictly non-sectarian, each teacher and student being "allowed her own peculiar religious opinions" and the management being quite opposed to the "state-craft" system of education as over against the "family-craft" scheme of the Scotch-Irish. With pride, Elliott maintained that while the Puritans were two hundred years in establishing a school for the peculiar training of women: "Our Scotch-Irish fathers had scarcely ceased to hear the war-whoop of the Indian and one might lose even yet his scalp by his knife by coming to Nashville when they founded and chartered the Nashville Female Academy in 1816." While distinctly a Protestant school, it is possible that Fanny O'Bryan and Mary Dunn or the imported Italian and French mistresses like Madame Urso and her daughter, Camille, and Madame Du-roade and her daughter, Marie, were Catholics at least in breeding.²⁵ In the next few years there was a considerable increase in the number of Catholics, of churches and of stations due to the arrival of German workers, of Irish laborers on public works and railroads, and of some Italians who followed a pioneer of that race, Antonio Vaccario, to Memphis. At all events, the Sisters of Charity faced the hostility of Nashville in 1842 and were soon conducting a parochial school, an academy, and a free school for negroes. A boys' school was attached to the seminary at Nash-

²³ Vedder, *Memphis*, III, 143.

²⁴ Kate White in "Knoxville's Old Educational Institutions" (*Tennessee Historical Magazine*, April, 1924), noted on Irish pedagogues.

²⁵ J. E. Windrow, "Collins D. Elliott and the Nashville Female Academy," *Tennessee Historical Magazine*, Jan., 1935.

ville; the Dominican nuns, with the assistance of Father Thomas L. Grace, later bishop of St. Paul, established St. Agnes' Academy at Memphis (1851); on the eve of the Civil War, St. Cecilia's Academy was commenced by the Dominican Sisters at Nashville through the exertions of Bishop James Whelan; and the Sisters of Mercy established St. Bernard's Academy at Nashville in 1866. Efforts to induce the Christian Brothers to found a school in Memphis bore no fruit until 1871, when the ravages and damages of the Civil War were finally overcome.²⁶

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²⁶ O'Daniel, *op. cit.*, 294f., 378, 400, 423, 517; C. J. Kirkfleet, *The Life of Patrick Augustine Feehan, Bishop of Nashville and First Archbishop of Chicago* (1922), 41, 54; Vedder, *Memphis* 72, 152; Doak, article cited; *U. S. Catholic or Metropolitan Catholic Almanacs*, 1836- ; Merriam, *op. cit.*, 242, 249, 254.

PREDICTION OF SUCCESS IN NINTH-GRADE SUBJECTS

Guidance is an important problem in high school education. If it were possible to predict the degree of success within reasonable limits for students with a given achievement score or intelligence quotient, guidance would become more effective. In a Master's thesis, conducted under the auspices of Loyola University, Hazard¹ attempted to find the degree of accuracy with which high-school success might be predicted from eighth-grade marks and intelligence scores. Eighth-grade marks of the 1934-1935 Freshman class at Loyola Academy were collected. The intelligence quotients of the group were determined by means of the Terman Group Intelligence Examination. Correlation coefficients of $.556 \pm .043$ were found between the average of ninth-grade marks and intelligence scores, and $.525 \pm .045$ between the average of ninth-grade marks and the average of eighth-grade marks. Other correlations were run and the regression equation technique was employed in compiling the following tables for prediction of success and failure.

The answers to two questions are attempted in this paper: (1) What intelligence quotient must a freshman have so that it is possible to predict that he will be successful within limits in obtaining a passing mark in ninth-grade subjects? (2) What mark in a specific subject in the previous year will assure success, within limits, in algebra, English, history, and Latin?

Table I shows that the chances are even that a pupil with a grade of 70 in eighth-grade arithmetic will receive in first-year algebra in Loyola Academy a grade between 61.45 and 75.77. According to the law of probabilities, however, such a pupil might receive a grade varying from the 68.61, the best estimate, as much as four probable errors or ± 28.64 , that is between 97.25 and 47.97. Again, the predicted grade in algebra for a pupil with 75 in eighth-grade arithmetic is 71.89 ± 7.16 . As reported in column (4), 44 per cent of the pupils who receive 75 in eighth-grade arithmetic will receive less than 70, the passing grade, in first year algebra. Percentages of failure of pupils with

¹ Hazard, John S. *Prediction of Scholastic Success by Intelligence Tests and School Grades*. Unpublished Master's Thesis, Loyola University, Chicago, Illinois, 1935.

various arithmetic grades follow: 70, 55 per cent; 75, 44 per cent; 80, 32 per cent; 85, 22 per cent; 90, 14 per cent; and 95, 8 per cent. The large probable error minimizes the usefulness of the eighth-grade arithmetic grades as a means of predicting individual success in first-year algebra in Loyola Academy.

The degree of success in first-year algebra predicted from intelligence quotients is shown in Table II. The table is read as follows: The predicted mark for a pupil with an intelligence

TABLE I.—*Success in First-Year Algebra Predicted from Success in Eighth-Grade Arithmetic*

(1)	(2)	(3)	(4)	
<i>Grade in Eighth-Grade Arithmetic</i>	<i>Predicted success in First-Year Algebra* Y</i>	<i>Chances even that grade will lie between</i>	<i>Per cent who will Fail</i>	<i>Pass</i>
70	68.61±7.16	61.45-75.77	55	45
75	71.89±7.16	64.73-79.05	44	56
80	75.14±7.16	67.98-82.30	32	68
85	78.41±7.16	71.25-85.57	22	78
90	81.67±7.16	74.51-88.83	14	86
95	84.93±7.16	77.77-92.09	8	92

* The passing mark in Loyola Academy is 70.

TABLE II.—*Success in First-Year Algebra Predicted from Intelligence Quotients*

(1)	(2)	(3)	(4)	
<i>Intelligence Quotients*</i>	<i>Predicted success in First-Year Algebra† X</i>	<i>Chances even that grade will lie between</i>	<i>Per cent who will Fail</i>	<i>Pass</i>
90	68.35±6.96	61.39- 75.31	55	45
95	70.63±6.96	63.67- 77.59	48	52
100	72.92±6.96	65.96- 79.88	39	61
105	75.20±6.96	68.24- 82.16	32	68
110	77.49±6.96	70.53- 84.45	24	76
115	79.78±6.96	72.82- 86.74	17	83
120	82.06±6.96	75.10- 89.02	10	90
125	84.34±6.96	77.38- 91.30	8	92
130	86.63±6.96	79.67- 93.59	6	94
135	88.94±6.96	81.98- 95.90	3	97
140	91.23±6.96	84.27- 98.19	2	98
145	93.52±6.96	86.56-100.48	1	99
150	95.81±6.96	88.85-102.77	1	99

* These intelligence quotients were obtained from the Terman Group Test of Mental Ability, Form A.

† The passing mark in Loyola Academy is 70.

quotient of 90 is 68.35 ± 6.96 , slightly below the passing mark of 70. In column (3) it may be noted that the chances are even that the grade of a pupil with an intelligence quotient of 90 will lie between 61.39 and 75.31. In other words, 50 per cent of the pupils with an intelligence quotient of 90 will receive grades between 61.39 and 75.31. The percentages of success and failure for different intelligence quotients are reported in column (4). It is predicted that 55 per cent of pupils with intelligence quotients of 90 will fail to receive a passing mark; 48 per cent of the pupils with an intelligence quotient of 95 will fail to receive a passing mark; 39 per cent with an intelligence quotient of 100 will fail to pass, and so on. The large probable error accordingly limits the use of intelligence quotients in predicting success in first-year algebra for individual students coming to Loyola Academy.

Table III, column (2) contains the first-year English marks predicted from definite degrees of success in eighth-grade English. The chances are even that a pupil with a mark of 70 in eighth-grade English will receive in first-year English in Loyola Academy a mark between 64.79 and 75.65. Such a student might receive a mark varying from the best estimate, 70.22, as much as four probable errors or 21.72. The predicted mark in English for a pupil with 75 in eighth-grade English is 75.35 ± 5.43 . In other words, 35 per cent of the pupils who receive 75 in eighth-grade English will receive less than 70 in first-year English. Twenty-two per cent of the pupils who receive 80 in eighth-grade English will attain a mark below the passing mark of 70. The following data show the percentages of failure for eighth-grade English marks indicated: 85, 12 per cent; 90, 6 per cent; and 95, 2 per cent.

The degree of success which may be expected from a group with varying intelligence quotients is shown in Table IV. In column (3) it may be noted that the chances are even that the mark of a pupil with an intelligence quotient of 90 will lie between 66.56 and 76.36. In other words, 50 per cent of the pupils with an intelligence quotient of 90 will receive grades between 66.56 and 76.36. Column (4) indicates the percentages of success and failure for pupils with different intelligence quotients. The following data show the percentage of failure for the intelligence quotients indicated: 90, 44 per cent; 95, 33 per

cent; 100, 25 per cent; 105, 17 per cent; 110, 12 per cent; 115, 7 per cent; 120, 5 per cent; 125, 2 per cent; 130, 1 per cent; 135, 1 per cent; 140, no failures; 145, no failures; and 150, no failures.

The large probable errors reported in Tables III and IV limit the use of the intelligence quotients and eighth-grade marks in predicting individual success in first-year English in Loyola Academy. However, intelligence quotients are slightly more reliable than eighth-grade English marks for this purpose.

TABLE III.—*Success in First-Year English Predicted from Success in Eighth-Grade English*

(1)	(2)	(3)	(4)	
<i>Grade in Eighth-Grade English</i>	<i>Predicted success in First-Year English* Y</i>	<i>Chances even that grade will lie between</i>	<i>Per cent who will Fail</i>	<i>Pass</i>
70	70.22±5.43	64.79-75.65	49	51
75	73.36±5.43	67.93-78.79	35	65
80	76.50±5.43	71.07-81.93	22	78
85	79.64±5.43	74.21-85.07	12	88
90	82.78±5.43	77.35-88.21	6	94
95	85.92±5.43	80.49-91.35	2	98

* The passing mark in Loyola Academy is 70.

TABLE IV.—*Success in First-Year English Predicted from Intelligence Quotients*

(1)	(2)	(3)	(4)	
<i>Intelligence Quotients*</i>	<i>Predicted success in First-Year English† X</i>	<i>Chances even that grade will lie between</i>	<i>Per cent who will Fail</i>	<i>Pass</i>
90	71.46±4.90	66.56-76.36	44	56
95	73.28±4.90	68.38-78.18	33	67
100	75.11±4.90	70.21-80.01	25	75
105	76.93±4.90	72.03-81.83	17	83
110	78.76±4.90	73.86-83.66	12	88
115	80.58±4.90	75.68-85.48	7	93
120	82.41±4.90	77.51-87.31	5	95
125	84.23±4.90	79.33-89.13	2	98
130	86.05±4.90	81.15-90.95	1	99
135	87.88±4.90	82.98-92.78	1	99
140	89.71±4.90	84.81-94.61	0	100
145	91.53±4.90	86.63-96.43	0	100
150	93.36±4.90	88.46-98.26	0	100

* These intelligence quotients were obtained from the Terman Group Test of Mental Ability, Form A.

† The passing mark in Loyola Academy is 70.

The prediction of degrees of success in ancient history in Loyola Academy from eighth-grade history marks may be made within probable error limits according to Table V, column (2). The best estimate for a pupil with an eighth-grade history mark of 70 is 66.97 ± 6.37 . The best estimate for a pupil with a mark of 75 is 70 ± 6.37 . Other data may be noted by the reader. Table VI, column (2) contains data on the prediction of success in ancient history from varying intelligence quotients. The chances are even that a pupil with an intelligence quotient of

TABLE V.—*Success in Ancient History Predicted from Success in Eighth-Grade History*

(1)	(2)	(3)	(4)	
<i>Grade in Eighth-Grade History</i>	<i>Predicted success in Ancient History* Y</i>	<i>Chances even that grade will lie between</i>	<i>Per cent who will Fail</i>	<i>Pass</i>
70	66.97 ± 6.37	60.60-73.34	62	38
75	70.80 ± 6.37	64.43-77.17	47	53
80	74.61 ± 6.37	68.24-80.98	32	68
85	78.43 ± 6.37	72.06-84.80	19	81
90	82.25 ± 6.37	75.88-88.62	10	90
95	86.07 ± 6.37	79.70-92.44	5	95

* The passing mark in Loyola Academy is 70.

TABLE VI.—*Success in Ancient History Predicted from Intelligence Quotients*

(1)	(2)	(3)	(4)	
<i>Intelligence Quotients*</i>	<i>Predicted success in Ancient History† X</i>	<i>Chances even that grade will lie between</i>	<i>Per cent who will Fail</i>	<i>Pass</i>
90	67.99 ± 6.84	61.15-74.83	58	42
95	69.78 ± 6.84	62.94-76.62	51	49
100	71.59 ± 6.84	64.75-78.43	44	56
105	73.39 ± 6.84	66.55-80.23	38	62
110	75.19 ± 6.84	68.35-82.03	31	69
115	76.99 ± 6.84	70.15-83.83	25	75
120	78.79 ± 6.84	71.95-85.63	20	80
125	80.59 ± 6.84	73.75-87.43	16	84
130	82.39 ± 6.84	75.55-89.23	11	89
135	84.19 ± 6.84	77.35-91.03	8	92
140	85.98 ± 6.84	79.14-92.82	6	94
145	87.79 ± 6.84	80.95-94.63	4	96
150	89.59 ± 6.84	82.75-96.43	3	97

* These intelligence quotients were obtained from the Terman Group Test of Mental Ability, Form A.

† The passing mark in Loyola Academy is 70.

90 will receive in ancient history a mark between 61.15 and 74.83. The percentages of failure and success for the indicated intelligence quotients are shown. The probable error of the best estimate of the history mark is slightly smaller when the eighth-grade marks are used as the basis for prediction than when intelligence quotients are used. Because the probable errors are so large, the prediction of success in ancient history in Loyola Academy for an individual student is very limited. However,

TABLE VII.—*Success in First-Year Latin Predicted from Success in Eighth-Grade English*

(1)	(2)	(3)	(4)	
<i>Grade in Eighth-Grade English</i>	<i>Predicted success in First-Year Latin* Y</i>	<i>Chances even that grade will lie between</i>	<i>Per cent who will Fail</i>	<i>Pass</i>
70	68.41 ± 7.29	61.12–75.70	55	45
75	71.69 ± 7.29	64.40–78.98	44	56
80	74.96 ± 7.29	67.67–82.25	33	67
85	78.24 ± 7.29	70.95–85.53	22	78
90	81.51 ± 7.29	74.22–88.80	15	85
95	84.79 ± 7.29	77.50–92.08	9	91

* The passing mark in Loyola Academy is 70.

TABLE VIII.—*Success in First-Year Latin Predicted from Intelligence Quotients*

(1)	(2)	(3)	(4)	
<i>Intelligence Quotients*</i>	<i>Predicted success in First-Year Latin† X</i>	<i>Chances even that grade will lie between</i>	<i>Per cent who will Fail</i>	<i>Pass</i>
90	67.23 ± 6.84	60.39–74.07	61	39
95	69.66 ± 6.84	62.82–76.50	51	49
100	72.08 ± 6.84	65.24–78.92	42	58
105	74.51 ± 6.84	67.67–81.35	33	67
110	76.93 ± 6.84	70.09–83.77	25	75
115	79.36 ± 6.84	72.52–86.20	17	83
120	81.78 ± 6.84	74.94–88.62	13	87
125	84.21 ± 6.84	77.37–91.05	8	92
130	86.63 ± 6.84	79.79–93.47	5	95
135	89.06 ± 6.84	82.22–95.90	3	97
140	91.48 ± 6.84	84.64–98.32	2	98
145	93.91 ± 6.84	87.07–100.75	1	99
150	96.33 ± 6.84	89.49–103.17	0	100

* These intelligence quotients were obtained from the Terman Group Test of Mental Ability, Form A.

† The passing mark in Loyola Academy is 70.

prediction for a group may be made with considerable accuracy.

The prediction of success within probable error limits for first-year Latin students from eighth-grade English marks is indicated in Table VII, column (2). Table VIII shows the success to be expected within limits in first-year Latin from pupils with different intelligence quotients. In spite of the large probable error, such data are valuable in considering the possibility of success of groups with varying intelligence quotients.

CONCLUSIONS

Success in first-year algebra, English, history and Latin may be predicted about equally well from specific eighth-grade marks and intelligence quotients.

The probable errors of estimate of success in algebra from marks in eighth-grade arithmetic and from intelligence quotients are ± 7.16 and ± 6.96 , respectively. The probable errors of estimate of ninth-grade English marks from eighth-grade English marks and from intelligence quotients are ± 5.43 and ± 4.90 , respectively. The probable errors reported for the predicted marks in ancient history from eighth-grade history marks and from intelligence quotients are ± 6.37 and ± 6.84 , respectively. The probable errors reported for the predicted marks in Latin from eighth-grade English marks and from intelligence quotients are ± 7.29 and ± 6.84 , respectively. Intelligence quotients, because they are easier to obtain, may be more practicable than marks in specific eighth-grade subjects for the prediction of success in first-year high school subjects.

Although the predicted marks in ninth-grade subjects are highly unreliable for an individual pupil because of the large probable errors, the tables compiled can be considered much more reliable in predicting the success of groups of one hundred or more pupils. If some criterion which correlates highly with obtained marks in school could be found, the prediction of individual success and failure in high school subjects would be more reliable.

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CATECHISM IN THE SOWER SCHEME

The Sower Scheme has very definite views on the Catechism. The primary objective of the Sower reform was to combat the parrot-system by reducing the amount of time spent in memorizing the Catechism, and thus leave more time for other points of religious training and instruction. By devoting more time and more attention to the practical things connected with religion the scheme aims to bring reality into the teaching of religion, "life instead of mere words, reality instead of verbalism, things instead of mere printed matter." Parish Church and parochial school, priest and teacher are drawn into closer association by encouraging the school to do things in church. The parish church joins the school staff during the religion period. Listening yields to doing, for the Scheme aims "to change the undue restfulness during the religious hour into various forms of happy activity."¹

To achieve these aims the Sower Scheme furnishes the teachers with a series of helpful books. The Sower books are not manuals of method; suggestive rather than explanatory, inspirational more than dictatorial, they do not drive the teachers in leading strings, but provide sign-posts, that allow the individual teacher plenty of liberty on how he will travel the road to the accepted goal.

The Scheme does not scrap the Catechism, or banish memorizing. The Sower Scheme in action was known as the Optional Scheme, open to the schools within the Archdiocese of Birmingham. The courses in Christian Doctrine are planned in three cycles. The first cycle covers up to eight years, during which the Catechism is not allowed to appear. The second cycle, eight to twelve years, had up to August, 1929, a reedited Catechism, in which the order of the answers were rearranged, to suit the children. During these four years the Catechism was done. The scheme formulated a principle that still regulates the amount of memorizing to be done. The answers to be memorized were printed in double type. Instead of the whole Catechism being learnt by heart, only a limited number of answers are indicated for this purpose, on account of the importance of their actual

¹ Cf. My analysis of The Sower Scheme in *Some Methods of Teaching Religion*, pp. 52-83.

wording. Answers are not to be memorized because of the importance of the doctrine, but because the exact wording is theologically important. The answers chosen for memorizing are in the nature of exact definitions, and the Catechism is good on this point because it is the work of able theologians.

In the report on the Diocesan School inspection, Diocese of Birmingham (1927-28), Father Drinkwater brings the Sower Scheme to its natural fruition by withdrawing the Catechism text from the elementary or grade school. He writes in the report: "If we are to generalize from the majority and the average, experience shows that the children under twelve are not really ripe to concern themselves with the meaning of the Catechism words and phrases; they can generally be got to understand them more or less, but it is rather an unnatural *tour de force*, and unsuitable nourishment for the mind in its actual stage of growth. Not the truths themselves, of course; there is no difficulty about teaching these."²

The case for postponing the Catechism rests upon six years' working of the scheme in the schools of the Archdiocese of Birmingham. Father Drinkwater does not quarrel with the ideas in the Catechism, which the children are quite equal to, it is the Catechism words and phrases that weary the children. The children can be led to understand them, but it is an unnatural feat, so much so that Father Drinkwater would surrender to the enemy if the Catechism remains. He writes: "Observing the children under twelve, one concludes that if they must use the Catechism they would be more at home in learning it parrot-fashion than in getting an understanding knowledge of it." (Report, p. 8.) In other words he leaves no alternative, for a return to the parrot-system is unthinkable. The Archbishop of Birmingham in his letter introducing the report adopts this further development of the Sower Scheme. His Grace writes: "Especially I am in cordial agreement with the plan of not beginning the printed Catechism at too young an age. Your revised scheme is accordingly sanctioned for use in the schools at once, and as it seems elastic enough to fit all circumstances, there will be no need for any alternative Scheme. I feel sure that teachers will have no difficulty in finding plenty for the younger children to

²Report on the Diocesan School Inspection (1927-1928)—Father H. Drinkwater (Hall & English, 18 Freeman St., Birmingham), p. 8.

learn in place of the printed catechism, especially where the clergy encourage their schools to undertake frequent activities in church, in the way of singing and so on." (Report, p. 3.)

Father Drinkwater justifies the postponement of the Catechism until the twelfth year of the child because "the children under twelve are not really ripe to concern themselves with the meaning of the Catechism words and phrases." Let him explain. He writes: "There are two ways of using words, two kinds of human language. On the one hand there is the language of science: the language of logical and precise statement, which uses a word to express one meaning only, a meaning accurate and definable. . . . It keeps its words to one level of meaning; they have length and breadth but not depth. . . . The professional theologian as such aims at using this scientific language and rightly refuses to use any other.

"On the other hand there is the language of life and literature in which words are alive and can suggest more than they say. . . . They have richness, a three-dimensional quality. . . . This language of life and literature is the language that has power. It is creative. Moreover, this (as far as the records tell us) is the kind of language that Our Lord Himself had invariably used, whether during His life on earth, or since then on the occasions of His appearances to the saints. . . . It is this language that the Catholic religion, like every other religion, uses naturally. The Catholic religion often finds its necessary to use a scientific language, too, chiefly in order to define her teaching in the face of some heresy or other and even when the Church is not drawing up definitions herself, the theologians are always busy at it, in their own way. . . . But it may be that owing perhaps to the permanent atmosphere of religious controversy that has prevailed since the Reformation, this systematized and scientific theology of the seminary has been carried over too bodily into popular instruction. And as for the ordinary faithful and ordinary school children, I believe it would be better if they learned the Faith as men learned it from the Apostles—that is, through the medium of the story of Christ's life, and through the Sacraments and the Mass."³

The Catechism is written in the language of science by theo-

³ Religious Instruction in Colleges and Secondary Schools—F. H. Drinkwater, *CATHOLIC EDUCATIONAL REVIEW*, Dec., 1928, pp. 597-8.

logians who use words cold, precise, accurate, which express only one meaning. The founder of the Sower, speaking from years of experience in class-rooms, says that the children may prattle that language, but they cannot, before reaching twelve years of age, speak it intelligently. Then why give it to the children before they are ready for it?

When the Catechism did appear in the twelfth year, Father Drinkwater would have a text not suitable for very young people, but one that might be used in Church on Sundays. He writes: "For secondary school purposes as well as for use in Church, the ideal Catechism would be something shorter, and written as if for intelligent children of thirteen or fourteen, which also represents pretty well the level of intelligence reached by the average adult."⁴

Many teachers will enquire anxiously what will take the place of the Catechism, what will fill the void? Father Drinkwater advocates memory-work for the children up to twelve, but it is not the Catechism that is to be memorized. He writes: "It is worth noting that in many infant classes, even in schools which follow the optional Scheme, the teachers cling tenaciously to the learning of a number of Catechism answers, although in such young children it is necessarily mere parrot-work. "It helps to fill up the time," they say. I quite agree that the Infants may well begin to store their verbal memory, even with words of which the meaning is mostly beyond them. But to choose for this purpose the theological definitions of the Catechism seems rather like missing an opportunity, when there are so many words of greater devotional usefulness, more beautiful and more nourishing to the mind, waiting to be committed to memory. The Catechism answers, however necessary in their own time and place, will never serve (for instance) as prayers to fall back upon in one's thanksgiving after Communion. I think that infant-school efforts at memorizing would more profitably be directed to short (very short) passages from the Canticles, Psalms, or Gospels, or rhymed prayers and hymns, or such little prayers as those of Fr. Roche, which would help to warm the imagination and enrich the vocabulary of prayer."⁵

⁴ Religious Instruction in Colleges—F. H. Drinkwater, C.E.R., Dec., '28, p. 596. Also cf. *Some Methods of Teaching Religion*—pp. 116-8.

⁵ About the Sower Scheme—F. H. Drinkwater, *The Sower*, July, 1927—p. 194.

With children from eight to twelve the void is filled by a large dose of this type of memory-work, and then, through a close association of Parochial school and Parish Church, more opportunities for doing things in Church. The Archbishop of Birmingham in adopting the revised Sower Scheme for his schools, writes: "I feel sure that teachers will have no difficulty in finding plenty for the younger children to learn in place of the printed Catechism, especially where the clergy encourage their schools to undertake frequent activities in church, in the way of singing and so on."⁶

Father Drinkwater indicates a programme of memorized prayers and hymns, of stories in plenty, and of actions, object lessons in school, and active participation in church. He writes: "Children, I mean children under twelve, ought to learn religion in a child's way: that is by doing the *actions* of religion and having these actions explained to them as occasion rises; and by hearing and reading stories, especially about Our Lord, and about the Saints, too, in preparation for Church History. Also they could learn plenty of things by heart, prayers and hymns and such like, because such things, made of the language of poetry and life, enter the mind and nourish it even if the meaning is not fully understood at the time; and the children might well be gathering a stock of memorized prayers which would stand them in good stead all their life, say for their thanksgiving after Communion. But the children of primary age should not learn any Catechism by heart, or have anything to do with the Catechism at all. The Catechism and all the definitions and formulas of technical theology should be reserved for secondary school age."⁷

I can see some distinct advantages in postponing the Catechism as a textbook until the children reach twelve years of age. The child is now equipped with a rich background, through story and action, which enables him to welcome with appreciation and understanding the precise statements of the Catechism answers. What the children had learned in a general way is now condensed into accurate statements and clear-cut definitions. Just as the modern picture producer prepares the audience with an atmospheric introduction, so that when the details of the story unfold they are readily assimilated.

⁶ Report on the Diocesan School Inspection (1927-28), p. 3.

⁷ Religious Instruction in Colleges and Secondary Schools—F. H. Drinkwater; C. E. REVIEW, December, '28, p. 594.

Postponed till the twelfth year the Catechism appears in all its freshness, as a new work to be tackled. Left till the closing years of the grade school, the child takes the Catechism away with him as a life's keepsake. In the current scheme as the child advances towards the end of his schooling he moves further away from the Catechism text. If the Catechism enters the Infant-school and remains all through the middle school, the older pupils look upon it as a "kids' book" (if I may quote their language). Children of twelve and onwards feel that they should be doing something different from what they did in the lower classes. It is usual to find the Catechism banished in favor of some manual, during the impressionable year or so before the child leaves the grade school. The mention of the Catechism is greeted with a smile, the grown-up reception to echoes from the infant school. That is a decided loss, for the Catechism is an excellent compendium of theology for the mature mind. The practice of early Catechism weakens the appeal of the Catechism as a life's keepsake. Father Drinkwater has this in view for he holds that "the Catechism is in its rightful place when it is used in a secondary school, and again when it is used in Church."*

The Catechism is a splendid text for adults, and an excellent framework for instruction in Church. The people appreciate the instructions that are based on the Catechism, and, find them more helpful than the ordinary Sunday sermon. The Catechism should be the textbook of religious instruction for every Catholic.

Children under twelve are not ready for that text, and if it is forced upon them they grow to dislike it, and, look forward to the time when they can drop it. The Catechism should be a life companion, a text that every Catholic should occasionally dip into. By postponing it to the final years, the Catechism is accepted as an authority, as a reference book on religious matters; it helps, and makes itself welcome during these last years at school.

Father Drinkwater argues for the reformed Sower Scheme that "teachers appreciate the elbow-room which it gives them, and make use of the opportunity in many different ways."*

The proposal of postponing the Catechism to secondary school

* CATHOLIC EDUCATIONAL REVIEW—December, 1928, p. 596.

* Report on the Diocesan School Inspection, p. 7.

comes as a shock to most of us. We go back to our own school-days, and find the Catechism dominant during the religion period; we cannot, for the moment see what is to take its place. The memory of our childhood clouds the issue.

The Catechism has been, and remains, a crutch to most teachers. The question is can they walk without it? This is certain, no one who uses a crutch can ever know whether he can walk without it, unless he discards it, and tries. The Catechism is an easy solution to the question,—how shall I pass the religion period? I can quite appreciate the uneasiness, and anxiety with which teachers, who have leaned heavily upon this crutch, look out upon a grade or elementary programme without a Catechism. We never know what we can do until we are face to face with the situation. Give the teacher in all classes up to twelve years of age, the extra time, saved by banishing the Catechism and he will find a way of filling in the class-period. Thrown back on himself, he will bring thought to bear on the situation, and spin something from within himself. Here is an avenue for individuality in teaching, which remained closed while the Catechism supplied the staple food.

The teacher, deprived of the Catechism, must explore for himself, blaze new tracks, and as a result, the spark of enthusiasm will kindle zeal. Once having made the plunge, the teacher sets forth on his own, and, seeing his plans and ways of filling the void succeeding, he finds a new interest in his work. Postpone the Catechism and the teacher of the grade classes must think to teach.

Deprived of the Catechism text, and faced with a half hour's religious doctrine class, from infants to twelve years old, the teachers become prospectors. They leave the settled ways, and, with a spirit of adventure that made pioneering possible, they speck about like old miners, seeking a find. And when inspiration rewards their search among books, in classrooms, in discussion, and down deep in meditation, they will have struck it rich, because the mine they are working is within them, and, consequently, promising an inexhaustible treasure.

I can conceive two obstacles to the smooth running of religious doctrine classes without a Catechism up to the twelfth year, the one within, and the other outside. The successful teacher is introspective, looking back on his own schooldays, he measures

the present with the memory of the past. Introspection is a fruitful exercise, provided we do not nurse any delusions about the memory, or the imagined memory of the superiority of school methods in our childhood. The attitude of "we never did that when we went to school" closes the avenues of progress, and warps the judgment on new ideas. Banishing the Catechism will demand a big act of self-denial from many teachers, who believe that the old ways were best. Even though they were, why not give the new ideas a fair trial?

Another obstacle may be encountered in the pastor, or whatever priest visits the school. The priest is used to the Catechism in the grade school; it is the text he learned as a child, and it is the book he has taught as a priest. Without the Catechism as a basis he must necessarily prepare for his weekly instruction. Another burden is added to the already laden shoulders of the pastor. He may resent this reform as too drastic, and, where there is no episcopal ruling, he will have his way in his own parochial school.

We cannot postpone the Catechism unless the teachers trust themselves, and the pastors trust the teacher's ability to do without the text.

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EDUCATIONAL NOTES

NATIONAL CATECHETICAL CONGRESS OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE

The Holy Father, in a letter from Cardinal Pacelli to the Apostolic Delegate, the Most Rev. Amleto Giovanni Cicognani, has expressed his hopes for the success of the National Catechetical Congress of the Confraternity of Christian Doctrine that is to be held in New York at the Waldorf-Astoria Hotel, October 3-6, 1936, under the patronage of His Eminence Cardinal Hayes.

The Apostolic Delegate adds strength to the Holy Father's hope by consenting to be present and to address the delegates.

Much interest is evinced in the preparations by teachers of religion, clerical and lay, throughout the country, and the prospects are for an attendance of several thousand of such teachers.

The problems to be discussed are the problems with which the Confraternity is dealing—the Vacation School, Year-round Instruction for the Catholic child in the public school, the Discussion Study Club, and the Religious Education of the Catholic child in the home. All phases of these problems will be considered at the Congress. They will be treated by those who have had practical experience in meeting these problems, and the resulting discussions will be of great value to those who have not had such practical experience.

An interesting feature will be publishers' exhibits of catechetical materials and diocesan exhibits of project work done by children in the Vacation Schools.

There will be general meetings and sectional meetings. Teachers of religion and those interested in the teaching of religion are invited to the Congress.

SUMMER MEETINGS

The teaching of English was the principal topic to engage the attention of the representatives of 16 Benedictine institutions who gathered at St. Bernard Abbey, St. Bernard, Ala., July 7 to 10. Prominent among the outstanding papers read in connection with the meeting were: "The Benedictines and English Literature," a history of Benedictine activity in England presented by the Rev. Stephen Radtke, O.S.B., of St. Bernard's faculty; "Vacancies in

Catholic Literature," read by the Rev. Francis Augustine Walsh, O.S.B., of St. Anselm's Priory, Washington, D. C., and a paper on exchange professors among the Benedictine colleges read by the Rev. Quentin Schaut, O.S.B., of St. Vincent's Archabbey, Latrobe, Pa.

The Rt. Rev. Vincent Taylor, O.S.B., Abbot of Belmont Abbey, Belmont, N. C., was elected vice-president of the association. The Rt. Rev. Alcuin Deutsch, O.S.B., Abbot of St. John's Abbey, Collegeville, Minn., is president, an office he holds as head of the American Cassinese Congregation.

The convention unanimously accepted the invitation of the Rt. Rev. Lambert Burton, O.S.B., Abbot of St. Martin Abbey, Lacey, Wash., to meet there next year.

The eighteenth annual meeting of the Franciscan Educational Conference was held at Santa Barbara, Calif., the first week in August. The Conference, which represents 16 Franciscan, Conventual and Capuchin Provinces in the United States, Canada, England, Ireland and Australia, had as its subject, "The Franciscan History of North America."

As a result of the Conference, the Friars determined to open a Franciscan historical research institute at St. Bonaventure's College, Allegany, N. Y., to attempt a correlation of Franciscan archives throughout the United States, and to publish a textbook on Franciscan history in the United States on the colonial and national periods.

The Rev. Marion Habig, O.F.M., of Washington, D. C., in a paper entitled "Franciscan Martyrs of North America," said there have been 109 Franciscan martyrs on the continent, 65 of whom were killed in the United States: six in California, six in Arizona, 31 in New Mexico, nine in Texas, five in Florida, five in Georgia, and one each in Michigan, Illinois, Nebraska, and Colorado. Habig said the proto-martyr of the United States was Fray Juan Padilla, killed in the Panhandle of Texas in 1542, and the proto-martyr of Canada was the Franciscan, Father Nicholas Viel, 1623. At the close of the Conference, a petition signed by 51 of the Friars was sent to the Franciscan Postulator General in Rome asking that steps be taken towards introducing the cause of beatification of the various groups of Franciscan martyrs.

1936 RELIGIOUS CENSUS

President Roosevelt has arranged an allocation of funds with which the Bureau of the Census will take the 1936 religious census of the United States, and preparatory work is now going forward. It was thought until lately that this regular decennial census would not be taken this year because Congress did not appropriate funds for it before adjournment.

This will be the fourth religious census taken in this country, one having been taken every 10 years since 1906. Some religious statistics were gathered before 1906, but these were taken in connection with the regular census of the country and the information obtained was little compared with that now compiled.

The forthcoming religious census will be for the calendar year of 1936, or for the church year of each denomination that most closely approximates the calendar year. It is expected that it will take two years to complete the census. Field work will consume one year, and tabulation of the information will require the better part of the second year. The money which is being made available is sufficient to carry on the year of field work, it is understood.

SURVEY OF THE FIELD

Definite plans for the program for the fourteenth annual convention of the National Catholic Rural Life Conference to be held in Fargo, the week of October 11, were formulated at the meeting of the executive committee of the Conference held at Sacred Heart Junior College, Wichita, Kans. The meeting was presided over by the Very Rev. William T. Mulloy of Grafton, president of the Conference and chairman of the executive committee. Father Mulloy announced that all sessions of the Fargo convention will be held at the North Dakota State Agricultural College. The convention will be welcomed by the Most Rev. Aloysius J. Muench, Bishop of Fargo, who has made arrangements with the officials at the agricultural college for the accommodation and management of the convention. . . . Succeeding the Rt. Rev. Msgr. Joseph M. Corrigan, who has been named rector of the Catholic University of America, the Very Rev. Dr. Vincent L. Burns, president of Immaculata College, has been appointed rector of the Seminary of St. Charles Borromeo, Overbrook. . . . The problem of harmonizing the aims of aca-

demie and professional education is "one of the most important which the Association has to solve," the Rev. Alphonse M. Schwitalla, S.J., declared in assuming the office of President of the North Central Association of Colleges and Secondary Schools. Father Schwitalla, who is Dean of the St. Louis University School of Medicine, St. Louis, and President of the Catholic Hospital Association of the United States and Canada, is the first Catholic priest chosen to head the 41-year-old North Central Association. . . . The Very Rev. Msgr. Francis J. Monaghan, S.T.D., President of Seton Hall College, South Orange, N. J., has been named Titular Bishop of Mela and Coadjutor to the Most Rev. Joseph H. Conroy, Bishop of Ogdensburg, N. Y. . . . Dr. Karl F. Herzfeld, internationally known physicist and professor of physics at Johns Hopkins University since 1926, has been named head of the Department of Physics at the Catholic University of America. Dr. Herzfeld has been named John O'Brien Professor of Physics and will occupy the chair formerly held by Professor Daniel W. Shea, who died in 1930. . . . The twenty-first annual conference of the Federation of College Catholic Clubs was held in Atlantic City, July 9-11. . . . The National Catholic Educational Association has been invited to join with other national educational groups in the sponsoring of the first national conference on Educational Broadcasting, to be held in Washington, D. C., December 10-12. . . . An event long and widely awaited has just transpired with the appearance of Volume One—the first of 16 volumes—of the revised edition of *The Catholic Encyclopedia*. The editorial board of the revised edition consists of: Monsignor Guilday, Dr. Blanche M. Kelly, of the College of Mt. Saint Vincent, New York, the Rt. Rev. Msgr. Edward A. Pace, of the Catholic University of America, Dr. James J. Walsh, of New York, and the Rev. John J. Wynne, S.J., of New York. The Gilmary Society, Inc., are the publishers of the revised edition. The name, meaning "son (or servant) of Mary," was adopted in memory of John Gilmary Shea, the first volume of whose monumental *History of the Catholic Church in the United States* appeared just 50 years ago. The directors of the Society are Dr. William J. Fordrungen, Thomas F. Kennedy and Dr. Milo McDonald. The editorial and business offices are at 226 East Fordham Road, New York. . . . The Rev. John J. Featherstone, Diocesan Director of Schools of Scranton, was

elected president of the Catholic Educational Association of Pennsylvania at its closing session at Marywood College. His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia, was named honorary head of the association. Other officers elected are: Vice Presidents, the Rev. S. J. Bryan, Pittsburgh; Sister M. Kosttka, Mt. St. Joseph College, Philadelphia; Sister M. Immaculata, Scranton; the Very Rev. Edward V. Stanford, O.S.A., Villanova; Sister M. Loretta, Dallas; secretary, Brother Azarias, Pittsburgh; treasurer, the Rev. John F. McElwee, Philadelphia. In the college section of the association the following officers were chosen: Rt. Rev. Archabbott Alfred Koch, O.S.B., Latrobe, honorary president; the Very Rev. John P. J. Sullivan, Loretto, president. Erie was selected as the city for the 1937 sessions. . . . "An introduction to Mexico" is the title of an informative and understanding pamphlet which has just been issued by the Latin America Committee of the Catholic Association for International Peace under the direction of Rev. R. A. McGowan, member of the Committee, and Miss Anna Dill Gamble, chairman of this group. The report is supplemented with an N. C. W. C. Study Outline. . . . Revision of the *Manual of Religious Vacation Schools* is now completed and the new edition is available, the Most Rev. Edwin V. O'Hara, Bishop of Great Falls, Mont., and Chairman of the Episcopal Committee on the Confraternity of Christian Doctrine, has just announced from the headquarters of the Confraternity at 1312 Massachusetts Avenue, N.W., here. The new edition of the Manual is being issued by the Confraternity. . . . Catholic history in Texas is to be depicted in a procession of floats opening Catholic Day, October 11, at the Texas Centennial Exposition. Thousands of Catholic church people and Catholic organizations and societies are expected to participate in the special events of that Day. Also K. of C. Day and C. D. of A. Day. . . . Very Reverend Andrew A. Walls, S.M., has been appointed Superior of St. Mary's Manor, S. Langhorne, Pennsylvania, the Preparatory Seminary for the Washington Province of the Marist Fathers. . . . The Rt. Rev. Msgr. William J. Kerby, one of the best known priests in the United States, national leader in the fields of sociology and charity, distinguished educator, author and Catholic editor, died at his home in Washington, July 27 at the age of 66 years. A special blessing from Pope Pius XI arrived the evening before

his death. . . . The Rev. Joseph Boyle, C.S.C., aged 54, President of the University of Portland, Portland, Ore., and nationally known missionary died July 3 at the home of relatives in Mason City, Iowa, following an illness which began a year ago. . . . The Rev. Peter Joseph Etzig, C.S.S.R., professor of Dogmatic Theology and Apologetics at the Redemptorist Seminary, Oconomowoc, Wis., and president of the Catholic Library Association, was drowned on June 8 when a canoe containing him, the Rev. Edward A. Mangan, C.S.S.R., and the Rev. Francis Paulus, pastor of St. Leo's Church, Milwaukee, overturned in mid-lake opposite the seminary grounds. . . . The Rev. Dr. Julius A. Nieuwland, C.S.C., internationally famous professor of Chemistry at the University of Notre Dame, Notre Dame, Ind., died suddenly in Washington, D.C., on June 11. Death came to Dr. Nieuwland in the office of Prof. Henry P. Ward in the chemical laboratory of the Catholic University of America, from which the distinguished scientist received the Doctor of Philosophy degree in 1904. Dr. Nieuwland paid frequent visits to the Catholic University. . . . The Most Rev. Thomas J. Walsh, Bishop of Newark, has announced the appointment of the Rev. Dr. James Francis Kelley, to the Presidency of Seton Hall College, a post left vacant by the recent consecration of the Most Rev. Francis J. Monaghan as Coadjutor Bishop of Ogdensburg. Dr. Kelley, it is believed, is the youngest college president in the United States. . . . The Ven. Brother Columba, O.S.F., president of St. Francis College, Brooklyn, from 1925 to 1933, has again been elected to that office by the board of trustees. He succeeds the Ven. Brother Capistran, O.S.F., president since 1933. . . . Plans have been completed by the Bureau of Education of the Archdiocese of St. Paul for the opening this Fall of a school for Catholic grade school children whose hearing loss is so radical that they are unable to make normal progress in the regular school situation. The institution will be housed in the Diocesan Teachers College. It will be staffed by School Sisters of Notre Dame who have been specially trained for work with deafened children. Its program will be under the supervision of the Rev. James A. Byrnes, Archdiocesan Superintendent of Schools, with subsidies provided in part by adult hard of hearing Catholics of the Twin Cities, whose spiritual needs have been served by Father Byrnes for a number of years.

REVIEWS AND NOTICES

Proceedings of the National Catechetical Congress of the Confraternity of Christian Doctrine. St. Anthony Guild Press. Paterson, New Jersey, 1936. Pp. 202.

This record of the proceedings of the meetings of the Confraternity of Christian Doctrine in Rochester last October will be welcomed by those actively interested and engaged in the work of the Confraternity. It will add inspiration and guidance in their work. But its appeal is even wider—to all concerned in knowing of the noble efforts being made to bring religious influences into the lives of people of every walk of life.

The papers cover every phase of the activity of the Confraternity. And they are not lifeless presentations of facts, but vital discussions by enthusiastic men and women, eight of whom are members of the hierarchy. No space is wasted in glorifying the work already done, but all attention is devoted to the solving of the actual problems. The nature of these problems confronting the Confraternity are well described by Bishop Walsh of Charleston when he says "we must face the cold fact, humiliating and alarming, that about half our Catholic children attend schools that are not Catholic. Half of our Catholic children are not receiving an adequate training for Catholic life . . . the Faith of half of our children is in jeopardy" (p. 94). And he does not hesitate to say that our efforts to reach these children have been haphazard and half-hearted. Bishop Duffy and Bishop O'Hara contribute very constructive papers, the former on Preparation of Parent for Religious Instruction in the Home, and the latter, on The Religious Study Clubs—significant because they are directed to educate parents with whom rests, in the last analysis, the success of any work with children.

Comprehensive as the papers are, still more stress could be given to the teaching of religion to Catholic students in non-Catholic high schools and colleges. The possibilities of work in these fields are very rich, but very neglected. An even greater percentage of our Catholic youth is in these higher schools of learning than are in the primary schools; and they are at that adolescent age when moral and religious training is most essential. The activities of the Confraternity that are currently

popular, such as the vacation school, weekly classes in religion, and the study club, do not satisfy or appeal to these young men and girls. A very valuable paper is contributed by Rev. Joseph H. Ostdiek, who shows how in one diocese, by means of the Junior Holy Name, the High School Newman Clubs, and the annual retreat, Catholics in the public high schools are cared for. It would be interesting, however, to hear more discussion, from the viewpoint of the Confraternity, on the work of the Catholic Youth Organizations, parish social clubs, dramatic clubs, etc.

The National Center, and especially Father Walsh, its director, deserve great commendation in promoting the Congress of the Confraternity of Christian Doctrine and in having the proceedings printed in this neat volume. For, besides the inspiration and the guidance afforded in the papers read and published, the catechetical congress will tend to raise the standards of religious instruction throughout the country.

T. L. SULLIVAN, C.S.V.

A History of the Catholic Church, by Dom Charles Poulet, translated and adapted from the fourth French edition by the Rev. Sidney A. Raemers with a preface by Bishop Thomas K. Gorman. St. Louis: 1935. Herder Book Company. Vol. II, xxxi+735.

Readers and students in colleges and seminaries who have perused the first volume of Poulet-Raemers' *History of the Catholic Church* will warmly welcome this second volume, which carries the account from the eve of the Protestant Revolt to the canonization of Don Bosco in 1934. Again the author and the adapting editor have faced successfully the problem of selection and exclusion of material from the vast array of movements and events affecting the Church in the past four centuries. With skill, details have been eliminated without leaving the work a mere skeleton of a chronicler's story. In general the chronological scheme has been favored. While there has been little opportunity for interpretation or philosophical observations, the narrative is frank, honest and as detached as possible. It can be recommended to Protestant students who would know the Catholic interpretation of the period since the Reformation which will

always be controversial. Logically the true Protestant must rejoice that there was a Revolt, and the Catholic must blush that there were so many reasons for the Reformation in the conduct of men and organizations. And all modern history has been, and is, interpreted from either point of view, for little has happened in the history of nations and institutions which has not been different because there was such a Revolt. Unfortunately the economic and social aspects have not been stressed. At all times, it is a textbook, though written in an enlivened style, with well-selected bibliographies (in which one is pleased to find the writings of a number of American scholars) at the end of each chapter, excerpts from some important documents and encyclicals, charts, and a chronological table of popes, ecumenical councils, doctors of the Church, emperors and kings. All of which makes the volume doubly useful for the reader who will actually study its pages. The first part covers the Reformation in general with stress on Lutheranism, Anglicanism, and Calvinism. The second part traces the wars of religion and the final religious settlement in Westphalia and in the expulsion of James II of England. Part three is given to the Catholic Reformation along with Jansenism, Gallicanism, Quietism, and the Catholic revival of the sixteenth and seventeenth centuries through saints, scholars, and missionaries. Some readers will hardly follow the author's association of William III with the beginnings of religious tolerance even though the ascendancy in Ireland was largely responsible for the persecution after the Treaty of Limerick. A brief section is given to the eighteenth century with its religious nationalism, rationalism, and the assault on the Society of Jesus. Then follows a particularly good exposition of the Church under the French Revolutionists and Napoleon. Two sections deal with the Church in Europe in the nineteenth century. The last two hundred pages describe in a fragmentary way, and quite naturally, the Church outside of Europe. As might be expected where so much ground had to be covered in a few pages, the annals of the Church in the United States could be improved with the correction of minor errors and a more critical and less laudatory attitude.

RICHARD J. PURCELL.

Leading Constitutional Decisions, by Robert Eugene Cushman. F. S. Crofts and Company, 1935. Pp. xiii + 432.

A student following courses in American government and American constitutional history should not confine his readings to the conventional textbook, nor should the instructor forget that there are court decisions which have modified the Constitution and which have written history. Indeed a study of critical decisions of the Supreme Court may make students realize that the court has often faced political opposition, at one time by Federalists, at another by Jeffersonian Republicans, again by Lincoln-Republicans, by Democrats, by Radicals and any number of reformers who would save the country. Yet, when all is said and done, the Supreme Court stands, and individuals and minorities as well as "entrenched greed" can thank God for the Supreme Court. By court decision the Constitution has grown to meet changing economic, political and social conditions probably more than by amendment, and the evolution has been more certain as it has been more gradual. The courts themselves change in attitudes and personnel, and there is probably no well-conceived reform or change in our political system which cannot be brought about by statute, time and judicial decision.

At any rate, a student can welcome this fourth edition of Cushman's *Constitutional Decisions*, revised and brought down to June, 1935. The readings are classified under such headings as Principles of the Federal System, Civil and Political Rights, the Executive Powers, Powers of Congress, Judiciary, Commerce, Taxation, and Territories. The appendix in which the cases unfortunately are not classified includes important judicial decisions since 1925.

RICHARD J. PURCELL.

The Thirteen American Colonies, by Gertrude and John Van Duyn Southwork. The Iroquois Publishing Company, Inc., Syracuse, 1935. Pp. x + 501.

This account of the thirteen colonies is the conventional story of colonial life, which the authors regard as the most fascinating period in American history, told in a simple, flowing narrative style for children of about the sixth grade. There is an unfortunate tendency in most schools and texts to skimp the pre-revolutionary era, no doubt because of the pressure of time. It

would seem that every page and event in our history need not be taken in class if pupils were encouraged, or forced, to do more reading. Certainly an interested child can read a book of this type in connection with the more inclusive little text which heroically aims to tell the nation's whole story from Columbus to the second Roosevelt.

Indians, explorers, and colonizers appear in rapid succession; each colony is given reasonable space; and considerable stress is placed upon social life and customs. It is both easy and good reading. There are numerous selected cuts, a pronouncing glossary, a list of important dates, and teaching aides on the order of the missing-word exercise at the end of each chapter which may prove helpful in training the child's memory.

RICHARD J. PURCELL.

Mark Twain: The Man and His Work, by Edward Wagenknecht. New Haven: Yale University Press, 1935. Pp. xii+301. \$3.00.

Mark Twain's life and works have elements of baffling wonder. While Mr. Wagenknecht has not solved the mystery of his subject's genius, he has written a book about the man and his literary work with a healthy appreciation of the problems centered in Samuel Clemens' turbulent spirit. The three portions of this volume devote attention to Mark Twain as an artist, a man of vigorous personality, and a philosopher who frequently lacked serenity of mind.

As a work of criticism Van Wyck Brook's *The Ordeal of Mark Twain* has a high temperature, reflecting too often the feverish fears of its author. Bernard De Voto beats others too heartily with a bludgeon in his defense of Mark Twain. Mr. Wagenknecht is more polite, and, I believe, more successful in persuasion. Apparently, all that has been written about Mark Twain has come under his scrutiny. It seems, too, that whatever is known about Mark Twain has been garnered in this work. What particular value has this latest study, then, as biography and criticism? It is an illuminating guide to the library of printed material that has been produced by those who hoped and tried to explain the greatness and the power and the contradictions of Mark Twain as man and writer. Mr. Wagenknecht never takes sides. Better than that, he shows all sides of all opinions.

It is a wise book, an appealing one. Its power is in its author's acceptance of the complicated problems he has studied and explained. Aware of the futility of dictatorial conclusions, Mr. Wagenknecht floods the light of his intelligent sympathy on these problems, and politely leaves you to your own interpretations. The whole inquiry is an admirable commentary on the clashes in the mind and character of the amazing American the world knows as Mark Twain. It is a book that never drags; its interest invigorates even the notes, corralled at the end of the volume where they belong.

DANIEL S. RANKIN.

Harpooner, by Robert Ferguson. Philadelphia: University of Pennsylvania Press, 1936. 316 pp. Price, \$2.50.

What a rich diversity of experiences enliven the pages of this sailor's diary! Robert Ferguson, the author, was a serious young Scotchman who ran away from an irascible father and the drudgery of life as a baker to enjoy the freedom of arduous work at sea on whaling ships during the 1880s. He never lost the vivid memories of a boyhood spent in Scotland, although Philadelphia became the family's American home. Most noticeable in his career at sea is an insistent eagerness to learn things. Education was a magic word; and books were the source of power. Languages, literature, mathematics, and navigation were learned in the crotchety school of personal effort. In spite of the irregularities of time for study, with the quality of patience that is like inspiration, he developed natural abilities and acquired proficiencies sufficient to raise him to the rank of Captain.

The tang and exhilaration of the diary are in its revelations of the life of a whaler in the Arctic, Atlantic, and Indian Oceans. The book has style, sometimes crisp, often glowing, a way of putting facts and ideas down with the precision and the poetry of a fascinating personality. Frantic chasing of whales gives way from time to time to listless days of waiting to hear the rousing shout, "There she blo-o-ows and there she breaches and there she blo-o-o-ows!" When the author writes, "Things have been pretty dull for nearly three weeks," that entry does not mean that his mind or hands have been idle. To use time sensibly this enigmatic young Scotchman made a dipper out of a green coconut, carved a wreath of thistle around its bowl, and with silver rivets cut from a schilling, attached a piece of ebony tipped with ivory

for a handle. The entry for December 23, 1881 reads: "Lately there has not been much to do, so I made a pair of small anchors out of ivory for earrings and a breastpin in anchors for my Sister Mazie. The shackles for them I made of gold by cutting up a two and a half dollar gold piece."

In Robert Ferguson's pages places have the significance of people, St. Helena most of all. On the island the author's knack of friendliness gives him advantages with soldiers and civilians. Through his eyes we see the island's social, religious, and military activities, its flecks of squalor too. The widow Lady Ross, Mr. Thatcher, the American Consul, with "that bold lassie" his daughter, the Jamieson family, especially Jennie with her sudden moods, or Flora and her fascination, all these bring the harpooner on shore leave elements of human appeal to note in his diary, always frankly and sometimes intimately.

The publishers gave rare care to the details of the book's format. The cover, mottled cloth in a two-tone, silver and green, effect, suggests successfully the look of deep-sea water. And Paul Quinn, who was given a lavish freedom with his illustrations, puts his accurate knowledge of ships and the sea into the numerous drawings that emphasize the life Robert Ferguson lived during the years packed with adventurous incidents. *Harpooner* is too good to miss; too important to neglect.

DANIEL S. RANKIN.

Educational Administration as Social Policy, by Jesse H. Newlon. Charles Scribner's Sons, New York: 1934, xi + 301.

A professor in the Teachers College, Columbia University, and a former superintendent of schools in Denver, Doctor Newlon was properly equipped to make this study of the administration of American public schools and the social policies involved for the Commission on the Social Studies of the American Historical Association. Based upon a considerable number of books, doctoral dissertations and questionnaire-studies of administration, superintendency, and the relations of the schools with the state and local units of government, this study is more historical and factual than philosophic or critical. Unfortunately, the public school has become such an American fetish and mass education such a panacea for all the evils of life, that it is not sufficiently criticized by its friends for its own reformation. The public

school needs a New Deal to bring it into conformity with the changed racial, social and religious life of America. In its management, it is undemocratic and unrepresentative of the social classes from which it draws its pupils. This is no longer the rural, nativist America of 1840 when the public elementary school system was developing.

There is a running account of the rise of the common and high schools, state control of schools and the gradual federal regulation of education by land grants, subventions for agricultural and mechanical training and the research activities of the National Office of Education. Education has become a huge business—and like all big business conservatively ruled and definitely regimented—with a million teachers in 1930, an expenditure of four per cent. of our national income, a plant-valuation of about six billion dollars and an endowment of one and one-third billion dollars. The author is aware that our education, which lacks a satisfactory philosophy of life, must be fitted to the new order determined by a population becoming stationary, the staggering blows dealt the *laissez faire* theory of business, the sweeping away of old sanctions, the weakening of the "authoritarianism of a century ago in religion, morals, and politics" by the "advances of modern science and scholarship," and the diminishing influence of the old American tradition. Public opinion is being created outside the schools, and the author is quite aware that public opinion is a crucial factor in the control of education with private education "only one short step removed from the force of public opinion."

Schools are affected by pressure groups, and in general administrators and teachers are more than subtly influenced by the interest of the ruling class in the community. To guide the school through shoals of propaganda and restrictions on free teaching is no easy task for its administrators. There are good descriptions of the administrative machinery and pictures of the average schoolboard, the typical superintendent and the typical teacher. School boards are appointed, rarely elected. They represent the business, professional, Protestant and nativist classes in the community even where the community at large is industrial, foreign (in the sense of parents and grandparents), and liberal in political outlook. Board members are not salaried. Therefore members of political-minded races are less interested

in winning appointments to boards despite the influence for good which they might wield.

Superintendents, of whom some six-thousand control American educational policies, represent the old stock, Anglo-Saxon blood, conservative affiliations and Evangelical Protestantism to about ninety per cent. Of eight hundred twenty-three superintendents answering a religious questionnaire there were no Jews and only twelve who were "brought up in Roman Catholic homes." Their reading of books and magazines was not formidable, nor was their scholarship. Indeed these governors of teachers displayed a narrowness of intellectual interest and an unfamiliarity with books and journals of opinion. They were safe rather than progressive persons. Concerning teachers, the findings were much the same. On the basis of a fairly broad study, nearly nine-tenths of them were of Anglo-Saxon and German stock and Protestant in religion. Over great areas of the country, they were badly paid, not too well schooled, and fettered by their own inhibitions and the colorless character of the dominant element of the community which forces conformity in speech and habits and almost in thought. One can agree with William H. Kilpatrick: "To think for teachers so that they do not think for themselves is to cut the tap-root of education. Only those who think themselves responsibly can be expected to guide the learning processes with full-rounded social-educative results."

There is something over which Catholic leaders might ponder. Outside of a few eastern cities where Catholics are a powerful voting minority and where they are supported by other minority groups, Catholics are virtually excluded from the great American business of education for which they contribute a fair percentage of taxes. A door of opportunity is closed; and just how closed it is might be determined by diocesan surveys of the number of Catholics in the public educational system which in the end dominates American thought as far as America thinks.

RICHARD J. PURCELL.

Books Received

Educational

A Report of the Committee on Tenure of the N.E.A.: *A Handbook on Teacher Tenure*. Washington, D. C.: The National

Education Association. 1201 Sixteenth St. N.W. Pp. 30. Price, \$0.25.

Good, Carter V., Ph.D., Barr, A.S., Ph.D., and Scates, Douglas E., Ph.D.: *The Methodology of Educational Research*. New York: D. Appleton-Century Company. Pp. 882. Price, \$3.75.

Graduate Theses in Education. Abstracts 1931-1936. Vol. II. Cincinnati: Teachers College, University of Cincinnati. Pp. xix + 249. Price, \$2.00.

Laboratory Schools of the University of Chicago: *Physical Education and Health of School Children*. Chicago: The University of Chicago. Pp. 175. Price, \$1.50.

Lutz, Edward, O.F.M.: *Roger Bacon's Contribution to Knowledge*. New York: Joseph F. Wagner, Inc. Pp. 82. Price, \$0.50.

McCallister, James M.: *Remedial and Corrective Instruction in Reading*. New York: D. Appleton-Century Company. Pp. xviii + 300. Price, \$2.00.

Mort, Paul R.: *Federal Support for Public Education*. New York: Bureau of Publications, Teachers College, Columbia University. Pp. xvi + 334.

Norton, John K., and Norton, Margaret Alltucker: *Foundations of Curriculum Building*. New York: Ginn and Company. Pp. 599.

Phelan, Sister Mary Inez, M.A.: *An Empirical Study of the Ideals of Adolescent Boys and Girls*. A Dissertation. Washington, D. C.: The Catholic University of America. Pp. xii + 155.

Rockefeller Foundation. *Annual Report, 1935*. New York: The Rockefeller Foundation, 49 West 49th St. Pp. 479.

Reisz, David: *The Rise of Man Through His Handwork*. Cleveland, Ohio: Better Education Association, 7808 Quincy Ave. Pp. 36.

U. S. Office of Education: *Public Education in Hawaii. Public Education in the Philippine Islands*. Washington, D. C.: Superintendent of Documents, U. S. Printing Office. Pp. 56; 53. Price, \$0.10 each.

Webster, Edward Harlan, and Warriner, John E.: *Good English Through Practice*. Teacher's Guide and Test Book. Books One, Two, and Three. Yonkers-on-Hudson, New York: World Book Company. Pp. 62, 75 and 58.

Wilds, Elmer Harrison, Ed. D.: *The Foundations of Modern Education*. New York: Farrar & Rinehart, Inc. Pp. 634.

Textbooks

Ayer, Fred C., Oberholtzer, E. E., and Woody, Clifford: *Modern Life Speller*. Book One, Book Two, Book Three. Yonkers-on-Hudson, New York: World Book Company. Pp. 128; 106; 106. Price, \$0.48 each.

Callan, Very Rev. C. J., O.P., and McHugh, Very Rev. John A., O.P.: *The Catholic Sunday Missal*. School Edition. New York: P. J. Kenedy & Sons. Pp. 505. Price, \$0.20.

Canby, Henry Seidel, Carter, Olive I., and Miller, Helen Louise: *High School English*. Junior Books One and Two. New York: The Macmillan Company. Pp. 337 and 413. Price, \$1.00 each.

Charters, W. W., Ph.D., Smiley, Dean F., M.D., and Strong, Ruth M., Ph.D.: *From Morning Till Night*. A Health Book for the First Grade. *Happy Days*. A Health Book for the Second Grade. New York: The Macmillan Company. Pp. 152; 168. Price, \$0.60 each.

Duerk, Rev. Hilarion, O.F.M.: *Psychology in Questions and Answers*. New York: P. J. Kenedy and Sons. Pp. xxv+230. Price, \$1.65.

Fitzpatrick, Edward A., Ph.D.: *Readings in the Philosophy of Education*. New York: D. Appleton-Century Company. Pp. xxxix + 809. Price, \$3.50.

Fulda, Ludwig: *Bunte Gesellschaft*. Albert Gartner, Editor. Boston: D. C. Heath and Company. Pp. 82. Price, \$0.48.

Gates, Arthur I., Baker, Franklin T., and Peardon, Celeste Comegys: *Fun with Nick and Dick*. New York: The Macmillan Company. Pp. 168. Price, \$0.64.

Kite, Elizabeth: *Catholic Part in the Making of America—1565-1850*. Philadelphia, Pa.: The Dolphin Press. Pp. 103. Price, \$0.50.

Pellegrini, Angelo M., and Sterling, Brents: *Argumentation and Public Discussion*. Boston: D. C. Heath and Company. Pp. xv + 415. Price, \$1.80.

Taft, Donald R., Ph.D.: *Human Migration*. A Study of International Movements. New York: The Ronald Press Company. Pp. xxvi + 590. Price, \$4.00.

Tippett, James S.: *Stories about Henry; Henry and the Garden*. Yonkers-on-Hudson, New York: World Book Company. Pp. 94; 46.

Thrall, William Flint, and Hibbard, Addison: *A Handbook to Literature*. Garden City, New York: Doubleday, Doran & Co., Inc. Pp. 579. Price, \$2.00.

Stokes, C. Newton, and Sanford, Vera: *Second Course in Algebra*. New York: Henry Holt and Company. Pp. 388. Price, \$1.28.

Sutton, Vida Ravenscroft: *The Magic of Speech*. Studies in Spoken English. New York: Pitman Publishing Corporation. Pp. 186. Price, \$1.50.

Underhill, Frank P., Ph.D.: *Toxicology or The Effects of Poisons*. Revised Edition. Philadelphia: P. Blakiston's Son & Co., Inc. Pp. xiii + 325. Price, \$2.50.

Webster, Edward Harlan: *Good English Through Practice*. Book One; Book Two; Book Three. Yonkers-on-Hudson, New York: World Book Company. Pp. 216; 216; 200. Price, \$0.72 each.

Willet, Alfred P., and Scanlon, Charles L.: *Minimum Spanish Grammar*. New York: F. S. Crofts & Co. Pp. xiv + 124. Price, \$1.30.

Woody, Clifford, Breed, Frederick S., and Overman, James R.: *Child-Life Arithmetics*. Grades Three to Eight, Inc. Chicago: Lyons & Carnahan. Pp. 241; 237; 280; 242; 290; 273.

Pamphlets

Angelus, Brothers, F.S.C.: *Saint John Baptist de La Salle*. Founder of the Institute of the Brothers of the Christian Schools. New York: The Paulist Press, 401 West 59th St. Pp. 31.

Brennan, Elizabeth Marable, LL.D.: *Visits to Theresa Neumann*. New York: The Paulist Press. Pp. 32.

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